UNITED CHURCH HERALD

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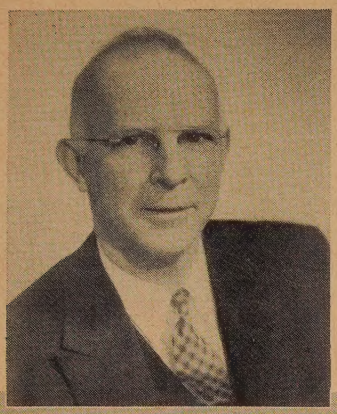
VOL. 4, NO. 14 JULY 20, 1961

History in the Making
BEN M. HERBSTER

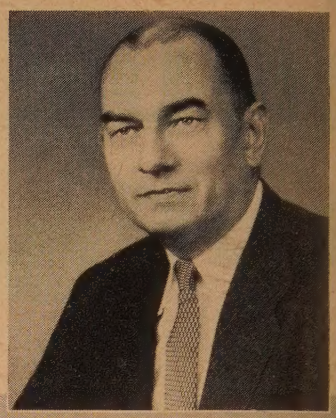
Getting Acquainted in Philadelphia

SPECIAL GENERAL SYNOD ISSUE

FROM THE CO-PRESIDENTS' VIEWPOINT



Presented on the opening day of the General Synod of United Church of Christ at Philadelphia, Pa., July 3, 1961



Fred Hoskins James E. Wagner

HIS disciples came to him. And he opened his mouth and taught them, saying: Blessed are the poor in spirit. . . . Blessed are the merciful. . . . Blessed are you when men revile you and persecute you. . . ." which, being interpreted according to some, is to say: "Happy are the poor in spirit; happy are the merciful; happy are you when men revile you and persecute you. . . ."

We members of the United Church are happy! We have come as messengers from the far and near parts of the land to this Third General Synod. We have come to thank God for his mercies. We have come to declare our new Constitution in force. We have come to plan new enterprises. This kind of thing we have done before and others have engaged in similar efforts. What is there now to instill in us such a sense of happiness? What is this happiness we are experiencing? What is behind it? What is in it?

"Happy" is quite an unreliable word. No one can be absolutely certain what it is going to mean to other people. For example, there is a very pretty young woman who appears late in the evening on television to predict the weather. Everything she says and does is so very "pretty" that the average man will even take her forecasts of drought and tornado—everything except her last words "Have a happy!" How much better to face a hurricane tomorrow than the prospect of "having a happy"! Few self-respecting persons would consider "having a happy." Nevertheless, here we are, very "happy."

What are we happy about? Is ours just a sentimental froth over having achieved some of our much-advertised togetherness? I went the other day to a luncheon club and before the dessert could be eaten all those "representative citizens" stood and with their star-dusted eyes fastened piously upon the insignia of their gastronomic fraternity sang: "The more we get together the happier we'll be." I must say they sang with about the same measure of conviction as does the average congregation in addressing itself to "Like a mighty army moves the church of God. . . ."

What makes us happy? What justification do we have for being so? Are we happy because some of our brethren, not finding in the United Church an *(Continued on page 24)*

THE PAST four years have witnessed a rising reservoir of encouraging memories: the stirring moment of union at Cleveland in 1957; the moving unanimity with which, at Oberlin in 1959, we approved the Statement of Faith and acted upon the first draft of the proposed Constitution and By-laws; the refinement of that draft at the special session in Cleveland last summer and its submission to the synods and churches for their consideration and action; and, meanwhile, the growing number and significance of things we have been able to do together in evangelism, social action, Christian education and in many forms of mission at home and abroad.

We have acted increasingly as if we were one people, and we have ample reason to believe that God has blessed and led us thus far along our common way, that he has taken our work and the imperfect instruments we have fashioned and has made them better by the operations of his continuing grace and guidance.

All these developments, assuring and reassuring as they are, have been further confirmed by the voting on the Constitution. . . . The great vital core of the Congregational Christian as well as the Evangelical and Reformed constituency is committed to the United Church of Christ. . . .

My colleague and I, in symbol at least, present to you a church, a fellowship of many churches, a body of the people of God, which we believe has evidenced long since its essential oneness, its readiness for the final formal act of its structural organization on a national scale, and its eagerness to turn as quickly as possible from such concerns, important as they are, to their primary business of mission and service in Christ's name at home and abroad. . . .

Much remains to be done in organization. Among major work unfinished, which should be listed as having highest priority, is the reorganization of presently existing synods, conferences, conventions and associations into conferences and associations of the United Church of Christ. Meanwhile, as planning and work proceed on that task, there is the even more complicated task of clearing the channels through which, by way of the synods, conventions and conferences as acting conferences of the United *(Continued on page 25)*

UNITED CHURCH HERALD

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COVER STORY: The ebullient and attractive young women adorning our cover are *(left)* Mrs. Richard Glatfelter of New Cumberland, Pa., the wife of an E and R clergyman, and *(right)* Mrs. Donald A. Powers of Windham Center, Conn., the wife of a CC minister. Both attended the recent Third General Synod in Philadelphia.

Although they may not fit the stereotype some people have of those who participate in such church assemblies, they (and other enthusiastic young people) were there, taking an active part in the deliberations.

This issue of the *Herald*, devoted almost entirely to the Third General Synod, has been designed to give readers a glimpse of what we believe was a significant milestone in modern Protestantism. Photo by Gottlieb.

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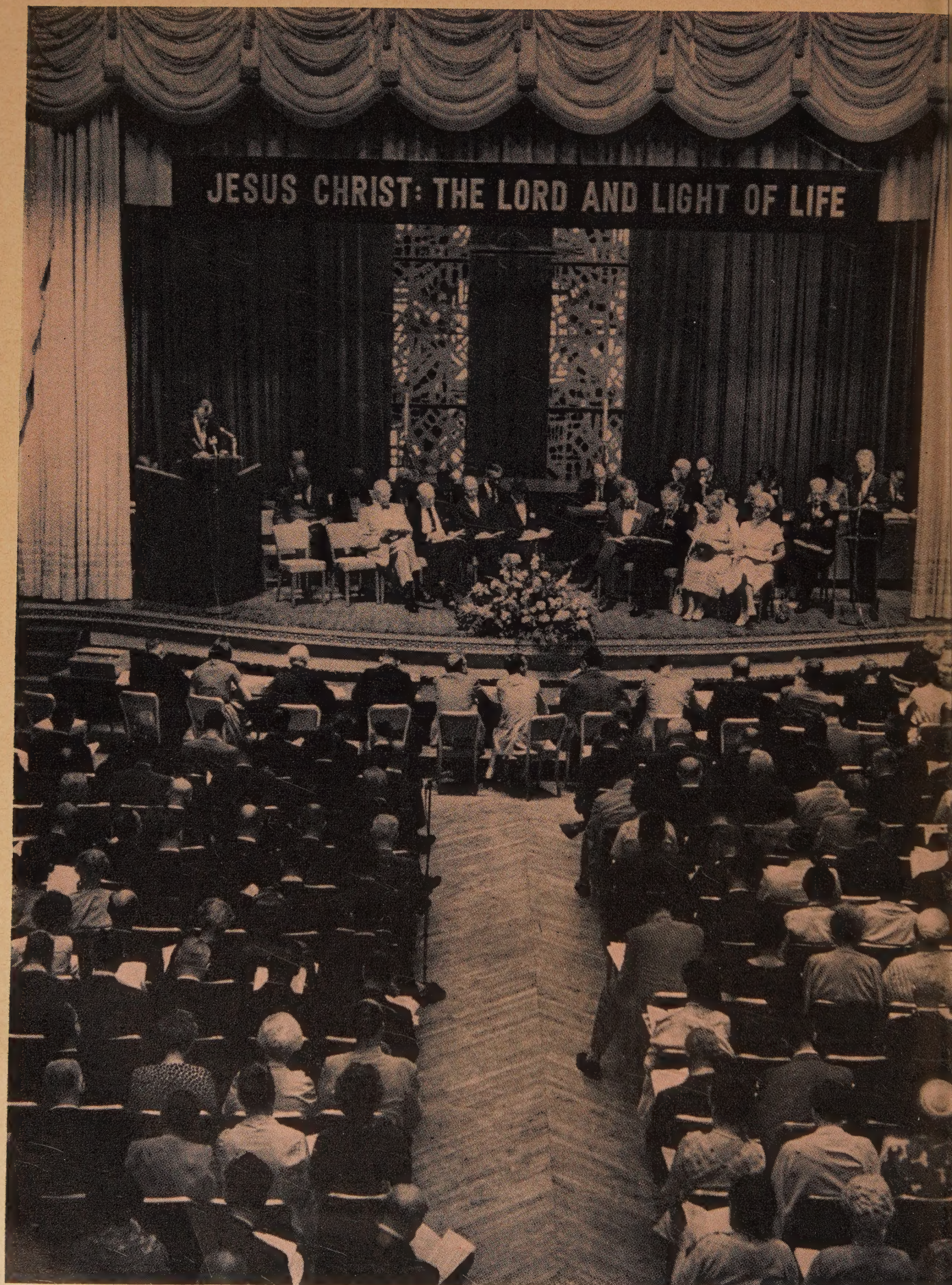

JESUS CHRIST: THE LORD AND LIGHT OF LIFE

History in the Making

BEN M. HERBSTER

MOST PEOPLE never have a chance to do more than to read history. A few people are privileged to observe history in the making. But the more than seven hundred delegates to the Third General Synod of the United Church of Christ who were gathered in the Bellevue Stratford Hotel, Philadelphia, Pa., from July 3 to 7 were participants in history making. Every act of this General Synod was significant from beginning to end. It marked the culmination of many years of negotiation and hard work. It also gave promise of the beginning of new chapters of usefulness for the United Church of Christ.

Dramatic Moment

Perhaps the most dramatic moment of the whole session took place on Tuesday morning, July 4, at 10:35, when the co-secretaries, Dr. Sheldon E. Mackey and Dr. Nathanael M. Guptill, stood to announce the final votes of the local churches of the Congregational Christian constituency and of the synods of the Evangelical and Reformed Church in respect to the ratification of the Constitution of the United Church of Christ. These votes were as follows: thirty-two of the thirty-three synods of the Evangelical and Reformed Church voted to approve the Constitution while of the 3,889 Congregational Christian churches voting, 3,547 voted to approve it. In both denominations this was far more than the two-thirds majority necessary.

Dr. Gerhard W. Grauer, chairman of the Commission to Prepare a Constitution, presented a statement to the General Synod in which he recited how we had arrived at this momentous hour. Then on behalf of the Executive Council one of its co-chairmen introduced the following resolution:

"Whereas, the co-secretaries of the United Church have reported to the General Synod that thirty-two of the synods of the Evangelical and Reformed Church, which is more than two-thirds of all the synods of the Evangelical and Reformed Church, have certified to having ratified or approved the proposed Constitution of the United Church of Christ and that 3,547 local Congregational Christian churches, which is more than two-thirds of the 3,889 Congregational Christian churches that voted, have certified to having ratified or approved the proposed Constitution of the United Church of Christ, therefore be it

"*Resolved*, that the Constitution of the United Church of Christ as approved by the General Synod in Adjourned Session at Cleveland, July 8, 1960, for submission to the synods of the Evangelical and Reformed Church and the Congregational Christian churches for their ratification or approval be declared to be and is in force."

This was unanimously adopted by the delegates to the Third General Synod. The calendar showed July 4 and the clock stood at 10:51 E.D.T. Prayer was offered by Dr. Grauer and the delegates spontaneously joined in singing the Doxology. This action set in motion the machinery by which the United Church of Christ will operate in the years to come. In a new sense, the United Church was launched. In a deeper sense this was commencement and not graduation.

Three other very important resolutions were adopted in rapid succession. The first recognized as acting conferences and acting associations the thirty-three synods of the Evangelical and Reformed Church and the thirty-five conferences of the Congregational Christian churches and the 164 associations that had by resolutions requested this status, and such other conferences and associations as may hereafter give proper notice of their intention to act and perform the function of conferences and associations of the United Church of Christ. This then was followed by a resolution making application to the "Alliance of the Reformed Churches Throughout the World Holding the Presbyterian Order" for membership in the name of the United Church of Christ, and to the International Congregational Council for membership in that body in the name of the United Church of Christ. These requests were both made with the understanding that such membership be recognized as unbroken continuation of the membership respectively of the Evangelical and Reformed Church in the Alliance and of the General Council of the Congregational Christian churches in the International Congregational Council.

Dr. Herbster, minister of Zion Church in Norwood, Ohio, has been elected president of the United Church of Christ and will take office October 1, 1961. Photo (left) of General Synod in session is by Sonnee Gottlieb.

Further Action

These two resolutions were followed by a resolution first adopted by the General Council of the Congregational Christian churches and upon its recommendation by the General Synod of the United Church of Christ. This resolution is to the effect that the "United Church of Christ will extend to the Congregational Christian churches that for any reason delay becoming a part of the United Church of Christ, every courtesy, every evidence of our sincere desire for Christian fellowship with them and every service of the boards, agencies and instrumentalities of the United Church." For many this resolution was one of the high points of the meeting of the General Synod, for the United Church spoke clearly of its desire to extend the affectionate fellowship of the United Church to congregations that for one reason or another did not vote to become a part of the United Church of Christ, and expressed the sincere hope that the time will not be delayed too long when these Christians will have a part with us in our common task.

That the General Synod of the United Church of Christ adopted such carefully formulated resolutions was not by accident. Early last fall the Executive Council, seeing the need of careful preparation for the approaching meetings of the General Synod of the United Church of Christ, the General Council of the Con-

Continued on next page

gregational Christian churches and the General Synod of the Evangelical and Reformed Church, appointed a committee, which came to be known as the Committee on Orderly Procedure. This committee was under the able chairmanship of Mrs. Judson E. Fiebiger and included Dr. Sheldon E. Mackey, Dr. Nathanael M. Guptill, the co-presidents, Dr. James E. Wagner and Dr. Fred Hoskins, and the writer. All through the winter and spring months this committee was at work carefully drafting the resolutions that would provide for "an orderly transition" from the General Council of the Congregational Christian churches and the General Synod of the Evangelical and Reformed Church into the General Synod of the United Church.

Appealing Services

But there was much more for the General Synod to accomplish than these mechanics of uniting. Each day's session was launched by singularly appealing and helpful devotional services led by the chaplain, Dr. Abraham K. Akaka from the State of Hawaii. Among other features of these services of worship was the use of passages of Scripture, which the leader expected (and the expectation was fulfilled) the congregation to repeat from memory. This might not be possible in the average American congregation, but worked out well in a group of ministers and lay leaders. The evening prayers were conducted by Dr. Ruben H. Huenemann, president of the United Theological Seminary of the Twin Cities. Dr. Huenemann's prayers and meditations caught well the temper, spirit and needs of the General Synod. The evening sessions of the General Synod were devoted to presentations by some of the boards and instrumentalities of the church of areas of their work. Tuesday evening a musical morality play by the United Church Board for Homeland Ministries featured a cast composed of Jean Carlton and Francis Monachino, followed by a theological dialogue between Prof. B. Davie Napier of Yale Divinity School and Prof. Roger L. Shinn of Union Theological Seminary.

On Monday evening the United Church Board for World Ministries introduced some of its missionary appointees and its missionaries on furlough, and stressed the need for a new outlook in missionary endeavor.

The synod's spiritual and ecumenical climax for many delegates was the celebration of Holy Communion on Wednesday evening. Dr. Douglas Horton preached the communion sermon and the service of Holy Communion was conducted by the co-presidents, Dr. Fred Hoskins and Dr. James E. Wagner.

On Thursday evening the new Stewardship Council under the direction of the chairman, Dr. Eugene M. Bushong, and the executive director, Dr. Sheldon E. Mackey, brought the claims of that department to the attention of the General Synod.

The General Synod was happy to greet again Dr. Douglas Horton and the president emeritus of the Evangelical and Reformed Church, Dr. L. W. Goebel, as they installed—at the close of the Thursday morning session—the newly elected officers of the United Church of Christ: Dr. Fred S. Buschmeyer as secretary, Charles H. Lockyear as treasurer and the writer as president. *(See photo below.)* The election had taken place on Wednesday afternoon.

The various review committees carefully examined the reports of the boards and agencies and brought resolutions pertaining to the work of the church to the floor of the General Synod. Depending upon the controversial note of these resolutions the debate on them was either spirited or routine.

First Moderator

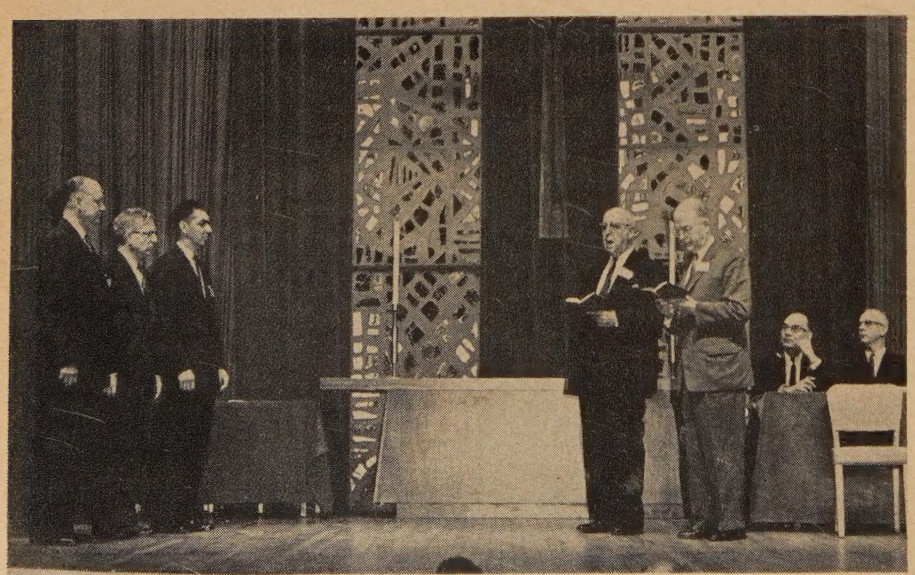
Another interesting and important interlude in what were sometimes very routine hours was the election of the first moderator as this office of the General Synod is described in the by-laws:

"The Moderator shall be elected by the General Synod upon nomination from the floor. Such election shall be held at the first business session of each regular meeting. The office of moderator shall be filled alternately by lay persons and ministers. The moderator shall take office upon the adjournment of the regular meeting at which he is elected and shall hold office through the next regular meeting or until his successor has been qualified and installed.

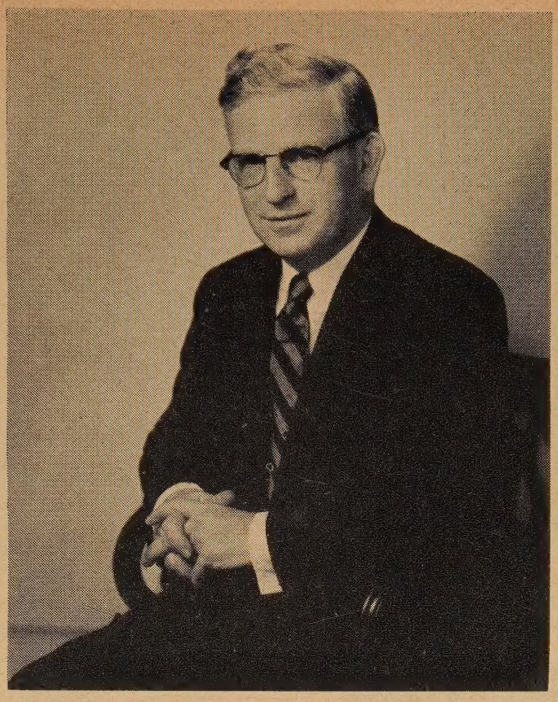
"The Moderator shall preside at the sessions of the General Synod. As a representative of the fellowship of the United Church of Christ he may visit and address such groups as local churches, associations and conferences. He shall be a member ex officio, without vote, of the Executive Council."

The General Synod elected Judge Donald W. Webber as moderator *(see page 12)*. For assistant moderators Mrs. Alfred C. Bartholomew and Dr. Stuart LeRoy Anderson were the choices of the assembly. These three will serve at the 1963 General Synod, which is scheduled for Denver, Colo.

So the business of the General Synod went forward from Monday morning until Friday noon when the co-moderator, Dr. Press, returned the gavel to the co-chairman of the Executive Council and he in turn officially presented it to Judge Webber. Prayer was offered and then Judge Webber asked Dr. Press to adjourn the third session of the General Synod. Another significant milestone in the history of Protestantism had been reached and another record was written. Unto God be the glory and the praise!



Dr. Louis W. Goebel and Dr. Douglas Horton (standing, holding prayer books) conduct installation service for the newly elected officers of the United Church.



Dr. Ben M. Herbster is now president of the United Church of Christ.

General Synod Elects President of United Church

OUR FIRST need is for a man of God whose central concern is always that we will be guided by the mind of Christ," declared Dr. Vere V. Loper of Berkeley, Calif., in supporting the nomination of Dr. Ben M. Herbster as president of the United Church of Christ. Dr. Herbster, for thirty years minister of Zion E and R Church of Norwood, Ohio, defeated by a vote of 513 to 165 the Rev. Dr. James E. Wagner, who has served with distinction as president of the Evangelical and Reformed Church since 1953 and co-president of the United Church since its formation in 1957.

Dr. Herbster is "a good and generous man," as the parishioners of his church gladly testify, and he takes leave of the parish ministry after a distinguished career. When the new president began his pastorate in Norwood, the church had 281 members and its worship, education and fellowship activities were conducted in an old stone mansion. Today the church has approximately nine hundred members and a completely modern sanctuary and facilities for worship, Christian education and fellowship. Beloved as a pastor, Dr. Herbster has demonstrated in manifold ways that he is an able administrator and executive. Although a quiet man of deep humility, he is endowed with the capacity for bold leadership from which the United Church of Christ will assuredly gather strength in the days ahead.

There are few areas of the church's life with which Ben Herbster has not at some point in his career been involved, but perhaps his dedication to the ecumenical movement on local, national and world levels is most indicative of the measure and statesmanship of the man. In 1957 Dr. Herbster was elected to the Executive Council of the United Church of Christ, and for the past three years he has served as co-chairman of this body.

Married in 1929 to the former Elizabeth Beam, the daughter of pioneer medical missionaries in China, Dr. Herbster has two married daughters. One is the wife of an E and R minister, the Rev. Marcus S. Buehrer of Grace Church in Columbus, Ohio, and the other is Mrs. Roger Liston. Dr. Herbster is a graduate of Heidelberg College, of which he is now a trustee, and of Central (Eden) Theological Seminary. He also did graduate work at Ohio State University, McCormick Theological Seminary and the Chicago Theological Seminary in Chicago, Ill.

In his firm yet felicitous statement of acceptance—marked by clarity, conviction and courage—Dr. Herbster declared that "the United Church of Christ will be able to justify the 'blood, sweat and tears' that have gone into the union effort during these past years only if we are able to achieve a new devotion and loyalty to the demands of the gospel of Jesus Christ. These demands include, beyond a personal commitment to the way of Christ, an unending effort to guarantee all men, women and children, here in the United States and to the ends of the earth, a chance to live in a world of freedom, good will and justice."

Other officers of the United Church of Christ elected by General Synod were Dr. Fred S. Buschmeyer, secretary, and Charles H. Lockyear, treasurer. Dr. Buschmeyer has been assistant general secretary of the National Council of Churches and director of its Washington office since 1957. From 1949 to 1957 he was associate minister and secretary of the CC General Council and director of its Department of the Ministry. Mr. Lockyear has been treasurer of the Evangelical and Reformed Church since February 1960, and interim treasurer of the United Church.

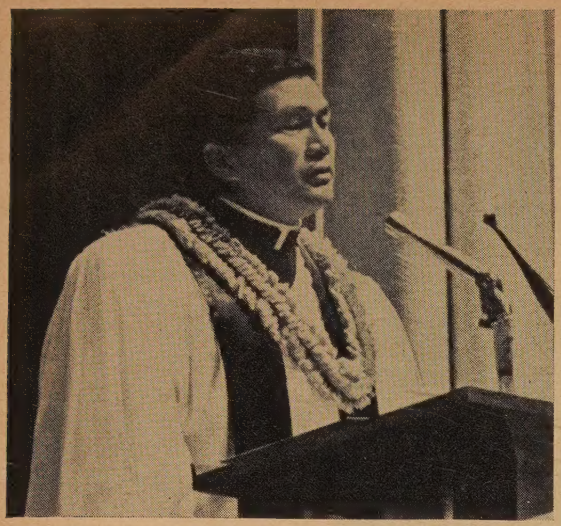
United Church Herald is proud to present to its readers the president of the United Church of Christ who, with his associates, will provide notable leadership through the challenging yet exacting days to come. avm

Photo above by courtesy of Harry Carlson.

CANDID CAMERA . . . AT PHILADELPHIA

FRANCES S. SMITH

Significant decisions were made by the delegates to the Third General Synod in Philadelphia. *Herald* readers will find accounts of the major events on other pages of this issue. Here are shown a few of the more informal moments, which added meaning to the occasion and are worth recording with matters of historic interest.



The deep spirituality of Dr. Abraham K. Akaka, General Synod chaplain, impressed all who heard him speak and sing hymns in the worship services.

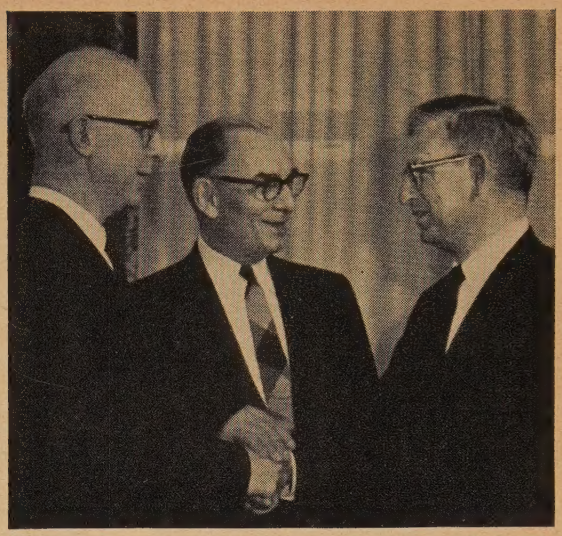
Facing annihilation by an "N-bomb," two characters in musical morality play "The Last Word" struggle to find something significant to say.

Newly elected officers of the E and R Church are: (seated) John W. Mueller, Thomas D. Garner, James E. Wagner; (standing) Charles H. Lockyear, Louis W. Goebel, Sheldon E. Mackey.

Rex Schutte of Newtown Square, Pa., shows off his prize Nubian goat, illustrating the type of animal Heifer Project ships to Greek farmers.

German Pastor Dietrich Bessel, a visitor to the General Synod, points out his home for the Rev. John H. Sando of Maryland.

Attractive visitors to synod sessions at the Bellevue Stratford Hotel were the Rev. and Mrs. C. Shelby Rooks. He is associate director of the Fund for Theological Education, Inc.



Congratulating the United Church's new president, Ben M. Herbster (right), are outgoing co-presidents Fred Hoskins and James E. Wagner.

Africa and Asia were represented by the Rev. Eugene K. Galevo (center) and the Rev. Masih Das Wany, shown with the Rev. Dobbs F. Ehlman.

Dr. and Mrs. Albert J. Penner chat with Mrs. F. Lisle Widman of Christ Church, Silver Spring, Md. Dr. Penner is superintendent of Massachusetts Conference.

Miniature orchids were presented to the delegates by Mr. and Mrs. Evaresto P. Conselva and their daughter on behalf of the Hawaiian Conference.

Congregational Christians Embark on New Pilgrimage

MARY D. FIEBIGER

THE GENERAL COUNCIL
OF THE
CONGREGATIONAL CHRISTIAN CHURCHES
HONORS
ASHBY E. BLADEN

GOD NEEDED YOU

a dedicated Christian layman and distinguished insurance official, to be chairman of our Executive Committee and co-chairman of the Executive Council of the United Church of Christ. Trained in the legal profession, your keen knowledge of legal and organizational problems has made you a guiding light to us in dark days. Out of hopeless complexity you have simplified issues with clarity and precision. You have skillfully directed deliberations on these issues toward sound decisions. Your leadership has been so gracious and friendly that you have seemed a part of the group even when you have towered above it. You have been patient with people and sensitive to their hopes & fears, their hurts and aspirations. We salute you as a gentleman of the old school and a statesman of the new ecumenical church. Your kindness to all and especially to those who have differed with you has been an expression of divine love. You have relieved tension by laughter while holding to Christian principles with unfailing integrity. Your amazing knowledge of complicated structures has been gained during a period when you were fighting for your eyesight, but you continued your work without heroic gestures. You have been persuasive and reassuring because a deep faith has shown through a radiant personality. May the members of your family, who are not the least badge of your distinction, see more of you as you close this chapter (1956-61) of your amazing Christian service! We are grateful that God sent you to us. We present you with this citation at Philadelphia, July 1, 1961, with the conviction that the United Church of Christ will always be stronger, wiser, more fraternal because of you.

Moderator

Citation honors layman Ashby E. Bladen for his service to Executive Committee.

Some 1,534 voting delegates, 75 non-voting delegates and 388 registered visitors gathered in the ballroom of the Bellevue Stratford Hotel in Philadelphia from June 29 to July 2 for the Fifteenth Biennial Meeting of the General Council of the Congregational Christian churches. The setting was more churchly than might be supposed, for simulated stained-glass windows with velvet draperies formed a background for the altar and suspended cross. High over the platform hung the words "Jesus Christ: the Lord and Light of Life," a constant reminder of our theme for the meeting.

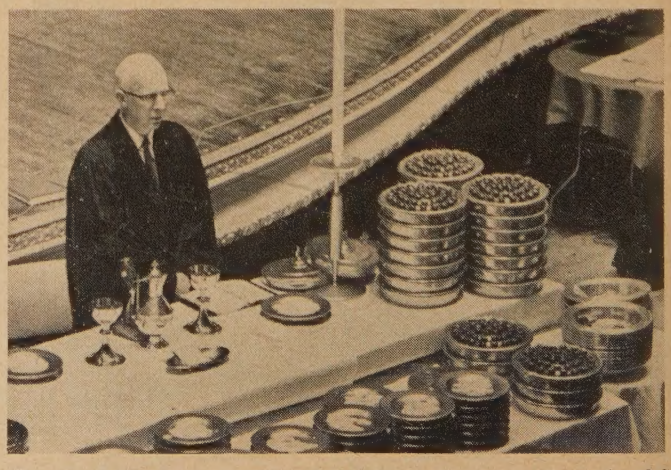
The mood of the participants and spectators was perhaps different than it had been for any previous CC General Council, for delegates came with the realization that this would doubtless be the final full-scale meeting of the council. We Congregational Christians were embarking on a new pilgrimage. But any note of sadness was overshadowed by the joyful knowledge that at last we would be able to cement more completely our union with the Evangelical and Reformed Church as we transferred the functions of the General Council to the United Church of Christ. The hopes and labors of many years were nearing fruition and yet it was evident that the task of proclaiming Jesus Christ as the Lord and light of life is only begun. We were made aware by many speakers of the urgency of enlarging our horizons and dedicating ourselves to the unfinished task. There were moments of high inspiration and challenge when Dr. Leslie E. Cooke, associate general secretary of the World Council of Churches, in two addresses spoke directly to the theme *(see page 16)* and when Dr. Charles Malik, professor at the American University in Washington, D. C., addressed the delegates on "The gospel and the life of the spirit." All three addresses will be printed in the minutes of the meeting and will thus be available to the churches. Dr. Howard J. Conn, the chaplain, led us to a high point in worship each morning and evening and the genial moderator, Dr. Ray E. Phillips, out of his rich background of service on the mission field, urged us in his moderator's address to recapture some of the "lost radiance of our faith."

During the first session, after the preliminary business was concluded, on motion of the Wisconsin Conference but seconded by others, Mrs. George E. Kahlenberg, gracious, competent and committed churchwoman, was elected moderator of the General Council *(see page 13)*. She was duly installed at the final session of the council. Much of the council's business was an accounting of the stewardship of the Executive Committee, boards and agencies for the past three years. The regularly scheduled biennial meeting for 1960 had been deferred until this year. But perhaps more important for this particular time were the votes enabling the council's work to be carried on as part of the United Church of Christ. A resolution to transfer General Council functions, except for the necessary legal ones, to the General Synod of the United Church of Christ was adopted with only a few voices raised against it. The by-laws were amended accordingly.

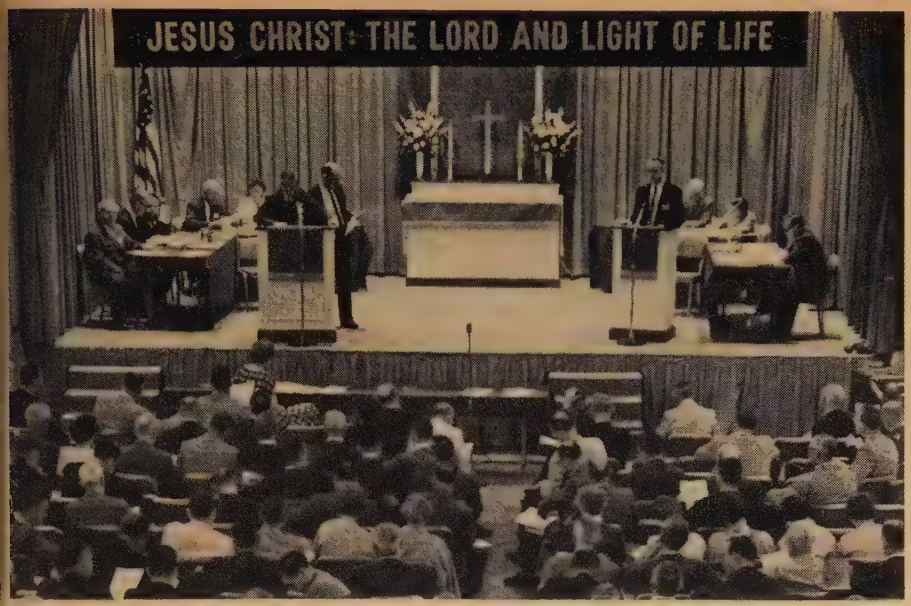
During the sessions of the General Council, corporate meetings of both the American Board and the Board of Home Missions were held. These two bodies, for legal reasons, will retain their corporate identities. However, resolutions were passed enabling them to revise their charters in conformity with the *Basis of Union* and the Constitution of the United Church of Christ, in order to become parts of the Board for World Ministries and the Board for Homeland Ministries respectively.

Dr. Fred Hoskins, retiring minister and secretary of the General Council, early in June had announced his acceptance of a professorship at Chicago Theological Seminary as of January 1, 1962 *(see* Herald, *June 29, page 7)*. The new by-laws of the council provide for a secretary and Dr. Stanley U. North, on nomination of the Executive Committee, was elected to that office with duties as described in the new by-laws *(see (Continued on page 26)*

Mary D. (Mrs. Judson E.) Fiebiger of Grinnell, Iowa, is a member of the Executive Council of the United Church of Christ. She is the wife of the superintendent of the Iowa CC Conference. Photo by Sonnee Gottlieb, Philadelphia, Pa.



Dr. Fred Hoskins, retiring minister and secretary of the CC General Council, conducts communion service for delegates.



E and R General Synod Completes Plans for Union

JOHN W. FLUCKE

ALTERNATING moods of reflection and expectancy characterized the twelfth and final meeting of the General Synod of the Evangelical and Reformed Church held in Philadelphia June 29 to July 1. The delegates knew they were following familiar routines with intimate associates for the last time, but they were also aware that within the week they would begin a great new venture and develop new procedures with new teammates.

Under the guidance of Dr. Ernst Press as moderator and of Judge Charles F. Greevy as vice moderator, General Synod delegates appraised the state of the church and voted to join its assets with those of a sister communion, as they completed preparations for uniting with the Congregational Christian churches under the new Constitution and By-Laws.

In his presidential report Dr. James E. Wagner, president of the church since 1953, gave a thrilling summary of the significant developments of the twenty-year period from 1940 to 1959, pointing out that during these years (1) communicant membership of the denomination increased 23 per cent, from 658,671 to 810,007; (2) apportionment giving increased 500 per cent, from $835,000 to $5,200,000; (3) two hundred new churches were established in the homeland; (4) missionaries began new work in Ecuador, Africa and Indonesia; (5) distribution of the church paper increased from 17,840 to 100,000 copies; (6) enrollment in the three theological seminaries — Lancaster, Eden and Mission House—was doubled, from 144 to 288; (7) ordinations increased from an average of fifty-one per year during the years 1940-1951 to an average of eighty-three per year in the period 1952 to 1959; (8) lay participation in the life and work of the church increased, as evidenced in the steady growth of the Churchmen's Brotherhood and Women's Guild, in the establishment of the Voluntary Service Program and in the remarkable interest in the Lay Schools of Theology; (9) the denomination witnessed the development of a highly effective program of Christian social action; and (10) more than three hundred ministers from other denominations, seeking admission into the ministry of the Evangelical and Reformed Church, indicated they did so at least in part because they were impressed by the denomination's deepening commitment to the ecumenical movement and the work of the world church.

This deep commitment to genuine ecumenicity found expression in the resolution, unanimously adopted, supporting the admission of the Orthodox Church of Russia into the World Council of Churches on the ground that "the Christian witness to the unity of the church may neither be dominated nor hindered by any political situations" and that "the extension of the hand of Christian fellowship across the barriers of political situations will give much-needed support to Christians who must make their witness in a country whose ruling political ideology is inimical to the Christian faith."

Many delegates found highlights of the three-day meeting in the presence of the Rev. Masih Das Wany, moderator of the Chhattisgarh and Orissa Church Council in India, and of the Rev. Eugene K. Galevo, moderator of the Evangelical Presbyterian Church in Ghana, who came as fraternal visitors from overseas church bodies with which representatives of the Evangelical and Reformed Church are at work. Equally impressive was a presentation during which nine overseas missionaries were given an opportunity to speak briefly about their work.

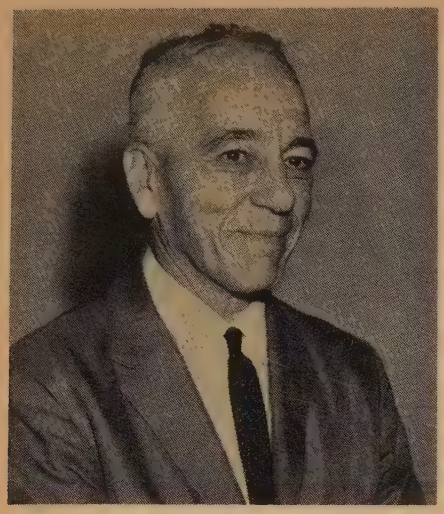
Dr. Ernst Press, president of Midwest Synod, was moderator for the meetings.

In a resolution approving the Peace Corps recently inaugurated by the Federal Government, General Synod pointed out that Church World Service has been doing a similar work for years. General Synod authorized its Commission on World Service to cooperate with the Peace Corps and also urged the National Council of Churches to give the

(Continued on page 26)

Dr. Flucke is pastor of Morningside Community Church in Inglewood, Calif. Photos by Sonnee Gottlieb, Philadelphia, and by courtesy of Elmhurst College.

Maine Layman Elected Moderator of General Synod



Judge Donald W. Webber of Auburn, Me., presides during next biennium.

JUDGE Donald W. Webber, a warm, personable Christian layman with a long record of service to his church and community, is the newly elected and first moderator of the United Church of Christ. An associate justice of the Supreme Judicial Court of Maine since 1953, Judge Webber is a dedicated member and a deacon of High Street Congregational Church in his home community of Auburn, Me.

Denominational Service

The new moderator assumed his duties upon the adjournment of the General Synod, and will preside over meetings of the United Church during the coming biennium. He is presently the assistant moderator of the Cumberland Association of CC churches and a trustee of the Maine Conference. Nationally he has served on the executive committee of the CC Board of Home Missions. For the past two years his service has been particularly outstanding as chairman of the board's American Missionary Association and Higher Education Division.

Another expression of Judge Webber's vital concern for Christian education is the high-school class of more than fifty young people that he teaches in his home church. He is on the boards of trustees of three institutions of higher education: Bangor Theological Seminary, Bangor, Me.; Westbrook Junior College in Portland, Me.; and New College, an institution being established under the auspices of the CC Board of Home Missions in Sarasota, Fla.

Judge Webber's election as the first moderator of the United Church is "the deserved recognition of a devoted, competent and responsible churchman," declares Maine's conference superintendent, Dr. Cornelius E. Clark. The judge's skillful and informed management of many business affairs for Maine churches and the conference, as well as his persuasive and devoted support of the United Church within the state, proves him highly deserving of this honor, Dr. Clark testifies. "His election as moderator gives deep satisfaction to his friends and fellow workers in Maine."

From 1948 to 1953 Judge Webber was Justice of the Maine Superior Court. For seventeen years prior to that he practiced law in his home community.

Mrs. Alfred C. Bartholomew, a charming United Church laywoman from Lancaster, Pa., and Dr. Stuart LeRoy Anderson, president of Pacific School of Religion in Berkeley, Calif., were elected by the General Synod to serve as assistant moderators of the United Church. The Constitution provides that the moderator and assistants shall include a clergyman, a layman and a laywoman.

Mrs. Bartholomew is the attractive, soft-spoken wife of the professor of church and community at Lancaster Theological Seminary. A former third vice president of the national Women's Guild, she has also served as chairman of the Guild's national promotion committee. She and her husband have two sons and a daughter.

During Professor Bartholomew's recent sabbatical leave, he and his wife volunteered for a year of service in Japan under the Board of International Missions. Both were teachers at the National Christian Rural Service and Training Center at Tsurukawa.

Assembly Delegate

Dr. Anderson, the vigorous and dedicated president of Pacific School of Religion since 1950, has given significant service to the CC denomination and the ecumenical church. A corporate member of the United Church Board for World Ministries and a member of the Long-Range Planning Committee, he will be a delegate this November to the World Council of Churches' Third Assembly in New Delhi, India.

In the Congregational Christian denomination Dr. Anderson has been vice president of the American Board of Commissioners for Foreign Missions and a member of the board's Prudential Committee. Presently a member of First Congregational Church of Berkeley, he has held pastorates in three Congregational churches in California. S.K.

Photos by Montague Everett courtesy of the Office of Communication, and the Pacific School of Religion.

Mrs. Alfred C. Bartholomew of Lancaster, Penn., is an assistant moderator.

Also elected assistant moderator is Dr. Stuart LeRoy Anderson, Berkeley, Calif.

Wisconsin Woman Presides with Humor and Competence

THE PERSON who meets Mareta F. Kahlenberg, the newly elected moderator of the General Council of CC churches, does not soon forget her. Whoever talks with her or hears her speak remembers the inimitable charm, the humor and the common sense that season everything she has to say.

Delegates to the CC General Council in Philadelphia elected Mrs. George E. Kahlenberg of Two Rivers, Wis., by a unanimous vote to succeed Dr. Ray E. Phillips in this highest elective office of the denomination. In this capacity and as co-moderator for the Third General Synod of the United Church of Christ, she presided over the Philadelphia sessions with graciousness and skill.

This charming person, long associated with *Advance* and its successor. *United Church Herald*, is well-known for her contribution to meetings "from top to bottom" of the Congregational Christian fellowship. From local church gatherings to the great assemblages of the General Council she is the kind of person church organizations dream of.

As her conference superintendent, Dr. Jess H. Norenberg of Wisconsin, pointed out in his address nominating her at Philadelphia, Mareta Kahlenberg's devoted service begins in her own local church. At Grace Congregational Church of Two Rivers, she has capably directed the choir since 1937. For ten years she served as church-school superintendent.

A former president of the Wisconsin Fellowship of CC Women, she has enthusiastically worked for greater understanding and support of *Our Christian World Mission* throughout her state. Moderator of the Wisconsin Conference in 1960 and a member of the conference's board of directors for several years, she has proved her competence as an executive officer.

In the national fellowship Mrs. Kahlenberg has served with devotion and perception on the Joint Publication Committee of *United Church Herald* and the nominating and budget committees of the United Church of Christ. During the next two years she will also be one of the directors of the CC Board of Home Missions, a member of the Committee of Fifty for the United Church Board for Homeland Ministries and a member of the United Church Council for Lay Life and Work.

Photo by Platz Studios, Two Rivers, Wisconsin.

Extensive Record

This astonishingly versatile and creative woman has served the international Congregational fellowship with equal skill and enthusiasm. A lay visitor to the International Congregational Council meeting at Wellesley, Mass., Mrs. Kahlenberg was appointed a delegate to the I.C.C. meeting at Edinburgh, Scotland, in 1953. Later elected to the council's executive committee, she has visited Switzerland, France, Italy and a group of refugee camps in Europe.

Has Mareta Kahlenberg's extensive record of service meant that she has had to neglect her home? Hardly that, for she has always made time to be with her three daughters, upon whom seems to have rubbed off a good deal of their mother's competence and willingness to lend a hand. Leone, the youngest, is a student at National College of Education, Evanston, Ill. Janet, a former public-school music supervisor, is now Mrs. Frederick F. Brace Jr. of Evanston, and Judith, who worked in Vienna with a Friends Service Committee team, is now Mrs. Svend-Aage Hestoft and lives in Kolt, Denmark.

George E. Kahlenberg, a generous and understanding husband, is proud of his wife's opportunities for service within the fellowship. An official of the Kahlenberg Company, founded in Two Rivers in 1895, he has helped develop new types of marine engines for tugs, ferries and commercial fishing boats. As Mareta Kahlenberg visits the churches and assemblages of the United Church of Christ during the next two years, she will become known to many, many more church members. avm

Not paternalism but a shared devotion to Christ must underlie modern world mission, Dr. Chandran Devanesen said.

World Needs Dramatized for Delegates

ALFORD CARLETON

DELEGATES to the meetings in Philadelphia found their eyes drawn to distant scenes, their hearts tuned to distant voices, their minds stirred to respond to the call of Christians everywhere and the needs of mankind living in a troubled world. There was, in other words, no comfort in provincialism or narrowness of vision.

Central Speakers

The invited speakers included Dr. Charles Malik, a Christian statesman whose name is indissolubly linked with the work of the United Nations. Dr. Leslie E. Cooke, associate secretary of the World Council of Churches, and Dr. Chandran Devanesen, president-elect of Madras (India) Christian College, and Dr. R. H. Edwin Espy of the National Council of Churches, U.S.A., were also central speakers on the program.

Many another speaker, and especially Dr. Abraham K. Akaka of Hawaii, as chaplain of the General Synod of the United Church of Christ, kept the assemblies in constant reminder of our involvement, both as Christians and as members of the human race, in a great, troubled and exciting world.

The formal presentations by the respective mission boards and service committees brought representatives of national churches around the world, missionaries on furlough and a group of fifteen young people about to sail for missionary service on three continents.

Yuiko Nakajima of Kyoto, Japan, fell into more than one category, being a member of the United Church of Christ in Japan returning home by way of the United States after a three-year term as a missionary nurse at the Talas Nute Clinic, Talas, Turkey, where she served under the auspices of the American Board.

The presentations of missionary policy were conspicuous in the delineation of the new day, more than decades away from the conventional picture of a missionary appropriate to a day of colonialism in which the Christian church was itself at least partially involved.

The recognition of the interdependence of all Christians, of the place of every Christian as a disciple—not only among Christians but in the presence of non-Christians—and of the resulting changes in the administration of Christian work ran through all the meetings.

New Challenge

Dr. Devanesen summed up for us the true and ultimate nature of the Christian mission and its future when he said: "Missionary venture is not coming to an end, it is just beginning. Now a radically new challenge faces us. No longer can the missionary go into the world representing a superior culture and under the protection of a colonial power. Now we go not to bring the blessings of a superior culture but to seek to bring reconciliation to places that are torn, wounded, suffering with division and hatred. This is the task that is ahead."

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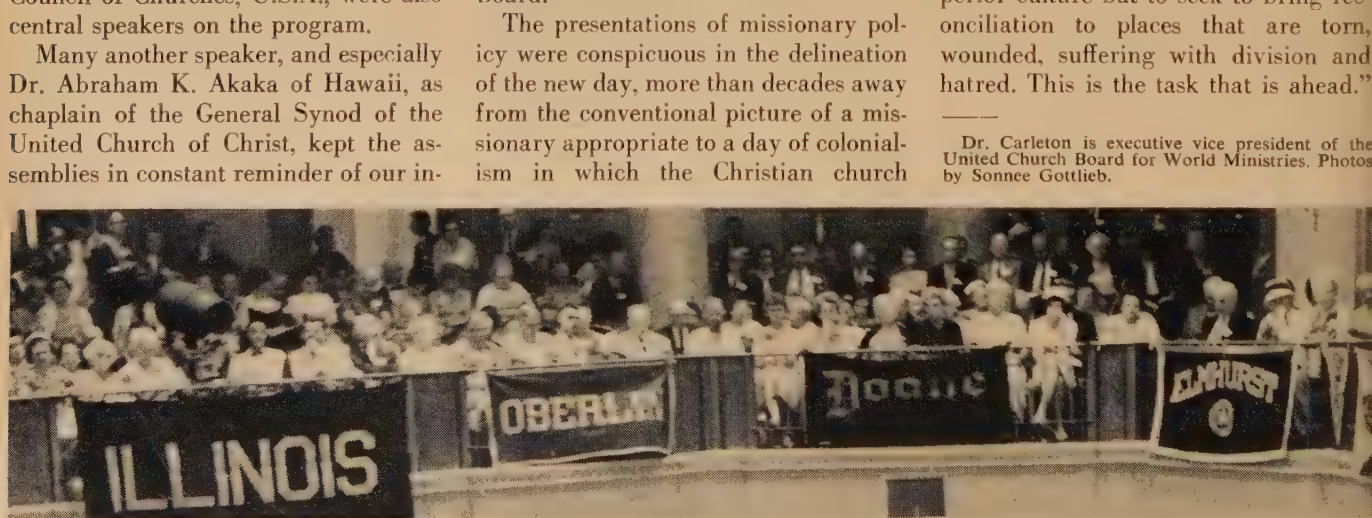
Dr. Carleton is executive vice president of the United Church Board for World Ministries. Photos by Sonnee Gottlieb.



From the balcony, where banners of our church-founded colleges hung, visitors listened to the World Ministries program

Homeland Board shapes mission to American life

HARLAND G. LEWIS

THE Philadelphia meetings marked a decisive point in the emerging life of the instrument that the United Church is forging to be its chief arm in its home-land mission. The final adoption of the Constitution was the most definitive action—not only for the entire church but for all the agencies of home-mission endeavor of the uniting communions. They will now begin to work under a common and cohesive vision as spelled out by the Constitution itself.

For a number of years now there has been intensive activity all through the homeland ministries of the E and R Church and the CC churches on three levels. Vigorous and important ministries of eleven incorporated bodies, including church extension, publishing, Christian education, colleges and seminaries, and race relations will go forth with vigor.

Program Thrusts

In addition are such program thrusts as evangelism, health and welfare, and research. From all sides of its ancestry the United Church has an impressive heritage of service and mission to all America. These ministries have continued unabated during the period leading up to the Philadelphia General Synod of the United Church of Christ.

On the next level there has had to be an imaginative recasting of all these arms of the homeland mission into a shape and pattern that will make it a forceful factor in the impact of the United Church upon the life of these times. Detailed and often fatiguing labor and talk, the drawing up of organization charts, consideration of legal realities, budget and personnel, awareness of age-old loyalties—all were involved. But the new shape of the united mission instrumentality has slowly emerged. It has a corporate membership of 225 men and women elected by the General Synod. They, in turn, elect a directorate of fifty people who will guide and advance the work of six divisions: Christian education, church extension, evangelism and research, health and welfare services, higher education and the American Missionary Association, and publications. Within each general division are departmental sections to provide full scrutiny and competence to each thrust of the homeland mission.

At the third level there has been a process of acquaintance and understanding, of learning to work in harness on the part of staff and directors.

Prof. Roger L. Shinn of New York was elected president of Homeland Board.

This has taken place in many ways. In some areas such as campus ministry there is already a long history of close joint action. In church extension thirty-five new churches have been organized in the name of the United Church.

Advisory Committees

Advisory committees from each side have labored and prayed together. All have worked together under the very important provisional organization called the Committee of Fifty. This was the prototype of the directorate of the newly constituted Board for Homeland Ministries. This group and its corporate membership of 225 have hammered out together the structure for which the Constitution now provides the foundation.

This seemingly lugubrious preface to the actual formation of the new instrumentality has in fact been invaluable. E and R and CC labels are fading. Before the enormity and depth of the mission task petty loyalties have dwindled and under the gospel imperative to "go forth" parochial imperialisms have almost disappeared.

Now the scaffolding can be taken down and the work can stand on its own. Perhaps this is too static a picture. Dr. Roger Shinn, Professor of Christian Ethics at Union Theological Seminary in New York City, used the illustration of a race with a running start: "We have been circling the track and now the starting gun has sounded for the real and serious effort."

New Officers

Formerly its co-chairman, Professor Shinn has been elected by the provisional corporate members to be president of the United Church Board for Homeland Ministries corporation and the Hon. Donald W. Webber of Maine is chairman of the board of directors. Truman B. Douglass was elected executive vice president and the general secretaries of divisions are Purd E. Deitz, Gerald J. Jud, Wesley A. Hotchkiss, Lee W. Rockwell, Franklin I. Sheeder, Robert W. Spike and Edward A. Powers. Other staff positions will quickly be filled from members of the constituting groups.

A sense of unusual opportunity and responsibility governs the whole board—directors and staff alike. It has been called into being by no mere charter or by-laws but by God, to be a Christian ministry of healing and redemption, of criticism and loving, to the magnificent life and complex needs of the American homeland. As Dr. Douglass put it: "The whole of Protestantism will look to this board for leadership in making the message and work of the church relevant to the needs of our society and to the dynamic life of contemporary America."

Mr. Lewis, minister of the First Church of Christ (Congregational), Farmington, Conn., is a corporate member of the United Church Board for Homeland Ministries.

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LESLIE E. COOKE

IN ONE of my journeys I visited Palestine for the first time and on my return trip to Geneva spent a few hours in Rome. To visit Palestine and the lands of the Bible even in troublesome days like these is a most moving experience.

Christian Creed

In a way the very evidences of contemporary troubles—the barbed-wire fences, the armed military patrols, the battle-scarred ruins of Jerusalem's no man's land, the refugee camps—make the visit even more poignant. I spent three days traveling in Israel and then crossed into Jerusalem, Jordan, and spent another two days traveling in Jordan.

To journey in this countryside is to be impressed not so much with the so-called sacred places as by the countryside as a whole. What is moving is to remember that these are the hills about Nazareth over which Jesus wandered as a boy, across the shining waters of this lake of Galilee. The breeze carried his voice to the silent listening crowds, and somewhere on this hillside of Olivet he knelt in prayer and prepared himself for the Cross.

With these experiences fresh and vivid in my mind I went to Rome. In the course of a rapid tour of the city we came to a corner of a street from which it is possible to look down on the ruins of the Forum. At one corner of the ruins can be seen the traditional site of Paul's imprisonment.

There came to mind the great classic passage from *Philippians* 2:5-11: "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not

count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

The two experiences that I had passed through in the course of a few days illuminated this passage, which contains the most primitive form of the Christian creed: "Jesus is Lord."

This Jesus, whom Paul had once persecuted but whom he now loved and in whose cause he was counted worthy to suffer, was in fact Lord of this great city of Rome, of the empire of which it was the capital and of the whole world, which it sought to subdue by its arms and bring under its law. His glory was effulgent and eternal, outshining and outlasting the glory of the "Eternal City." "It is he whom God has highly exalted." "It is his name that is above every name." . . .

Gospel's Heart

This is the heart of the gospel. Jesus, who walked the hills of Galilee, taught by the lakeside, laid his hands on blinded eyes and leprous bodies, who blazed with anger in the temple, stood his trial before Pilate, stumbled to Calvary beneath the burden of his cross, who was crucified, dead and buried and was raised from the dead—this Jesus is Lord. A full Christian faith may be much more than simply loving and trusting Jesus, but there is no Christian faith at all that does not begin there. . . .

The Biblical understanding of the giving of a name means much more than the giving of a means of identification. For the Bible, to call upon the name of someone was to call upon the presence, the personality, the character of the person named. It meant putting oneself under his influence, authority, or claiming his influence and authority to support your cause—hence the reluctance of the Jews to name the name of God lest his name be taken in vain.

In the names by which Jesus is known is found a clue, therefore, to what men believed about him. When they called him Christ, they were seeing in him the fulfillment of that agelong hope and immemorial longing of the people of God. In him the anointed and appointed head of the people of God had come. The name was a description of his function rather than his status—for he was the bringer of the day that through the

hat makes the difference

centuries had been the object of Israel's hope and prayer.

The name that was not only the most honored title but that expressed the deepest insight concerning him is the name "Lord." This was the name above every name. It became the purpose and theme of Christian teaching. . . .

If "Messiah" indicated his function, and "Son of Man" and "Son of God" were the center of teaching about him—then "Lord" is the center of worship. This was the adoration of men who realized that when they were in the presence of Jesus they were in the presence of God. This is the primitive confession of faith. . . .

Growing Realization

As we read the Gospels we seem to be watching this growing realization by his friends as to who he was. First they said: "He is Jesus—Savior." Then as they lived with him and listened to him, they said: "He is a prophet." "Never man spake like this man." Then they began to understand the meaning of his acts and they called him "Christ—Messiah," the anointed son of God. God had sent him, God was with him, God had anointed him—these seem to be the stages through which their growing conviction passed. The one great step was yet to be taken that would lead them to affirm "Jesus is Lord." The event that led them to take that step was the Resurrection.

"This Jesus whom you crucified God has raised from the dead"—this is the keystone of the gospel arch. This was the vindication of his life and faith. This was the victory. This was the seal of God's revelation to men. This outdated all other titles because it fulfilled them. Jesus is Lord.

The theme of these meetings is "Jesus Christ, Lord and Light of Life." For that reason I have dealt with this, the operative and most significant word in the title—Lord. This is not just academic and theological. This makes all the difference. It is the difference between believing *with* Jesus and believing *in* Jesus. It is the difference between saying he is one to be followed and one to be obeyed; the difference between saying he is one to be admired and knowing him as one to be adored. The difference between saying he is a revelation of God and saying he is the revelation of God. . . . When we say "Jesus is Lord" we are saying that at the center of the universe is the love that was revealed in him. We are saying that Jesus is the clue to reality. . . .

This truth makes all the difference to our outlook upon life. We do not really need the many diagnoses of our time that are offered to us. We know the kind of world we live in. We are no strangers to the fact of human suffering. We need not be surprised that the hearts of men grow faint and despairing and that there are men who are only too willing to exploit these conditions to invest themselves with power.

If Jesus is Lord, that makes all the difference. It means that now and ultimately all things are under his power. The final victory is with him.

This is the crux and center of the Christian witness. It is here the fight is at its fiercest and the battle most intense. There are Christian minorities in Asia from whom political and social pressures would be lifted tomorrow if only they would admit that Jesus is one among others instead of the one above all others. There are Christian churches in Eastern and Central Europe from whom the pressures would be taken if they would admit that the state is Lord. There are people in prison and under persecution who would be released if only they would recant "Jesus is Lord."

It is the assertion that Jesus is Lord, the one to whom an absolute loyalty is due, that draws the fire upon all these.

The primary and essential response to Lordship is obedience. That is not a popular word. It conjures up associations that are often unpleasant. Our generation is surfeited with demands for obedience. Proud, arrogant, ignorant men have strutted the stage of human affairs and still do, giving their orders and devising all kinds of diabolical methods to compel obedience. . . .

Behind every teaching and every philosophy there is what Dr. L. P. Jacks once described as a "disguised imperative." Speaking of this discovery as a kind of "Copernican Revolution" in his mental history he declared: "I discovered that . . . all philosophies and sciences, without exception, both those I agreed with and those I disagreed with, were injunctions to live in a particular way and avoid living in other ways.

Fulfilling Obedience

"All came to their spear point, so to speak, in some kind of injunction. They were all disguised imperatives. Behind the information was the command, which took the form 'Live in this way and avoid living in that.' Commands disguised as information."

Sometimes it would seem that it is the Christian life that demands obedience, while disciples of other philosophies may avoid its disciplines. Nothing could be further from the truth. There is no escape from the disciplines of obedience. The essence of the Christian gospel is that in obedience to the Lordship of Christ life is led to fulfillment, the way is opened into the broad land of true liberty, a land of far-reaching distances to which a man may journey with singing and arrive in joy.

It is not by accident that the great Biblical word for obedience in the Old Testament is *shamea*, translated in the New Testament as *hepakoe*, which literally means "harkening submissively." The antithesis of this word in Hebrew is *marad* and in Greek *parakoe*, meaning rebellion, hearing amiss, lacking attention—hence, disobedience.

No wonder that the theme of Biblical revelation is that of history as the record of the rhythm of the "obedience" and "disobedience" of the People of God.

This theme underlies the Master's experience too. His life and ministry unfold as he harkened submissively to the

(Continued on page 27)

This is an abridgment of an address at the CC General Council meeting in Philadelphia. Dr. Cooke is an outstanding British Congregationalist. Photo of Dr. Cooke by Sonnee Gottlieb, Philadelphia, Pa.

Four Major Resolutions on Social Issues Adopted

HUBER F. KLEMME

THE Third General Synod of the United Church of Christ at its meeting in Philadelphia adopted a ringing "Call to renewed responsibility for racial and cultural relations" and three other major resolutions on social questions. (*See* Herald, *August 17, 1961.*)

Recognizing that during the two years since the previous General Synod adopted the "Call to Christian action in society" there have been significant gains in the direction of racial inclusiveness in our churches and toward racial desegregation in the community, the synod pointed out that there have been "continuing and flagrant denials of brotherhood and justice . . . in many of our urban and rural communities, both North and South."

Special Efforts

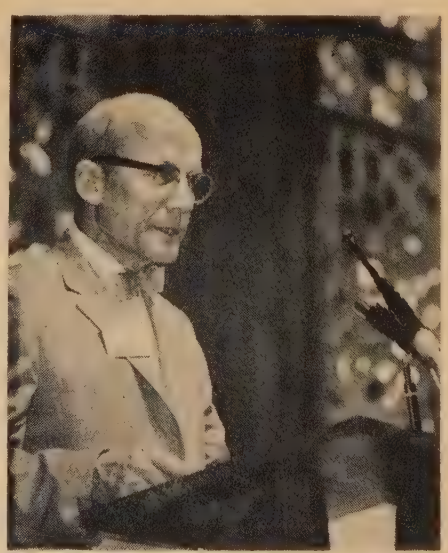
It called upon our churches and their members "to pray and work for the elimination of segregation and discrimination in every aspect of our common life, beginning with each local church, but also devoting special efforts to desegregate church-related institutions, all public and private housing, public accommodations and services; and to guarantee to all our people equal access to the polls, to employment opportunities and to legal justice."

To this end the General Synod requested the Executive Council to explore with the instrumentalities, churches and church-related institutions of the United Church of Christ "the moral principles involved in financial support of churches and church-related institutions that practice discrimination" and asked the Executive Council to report the results of its explorations to the next General Synod.

In another statement on "National responsibility and international relations" the synod called the United Nations "indispensable to world peace and order" and urged that it should move toward universality of membership. It warned that with the great increase in membership there was great probability that proposals sponsored by the United States might be subject to increasing criticism or rejection, but that any tendency to weaken United States loyalty to the organization must be resisted.

The statement further called for repeal of the Connally Amendment, which reserves to the United States the right to decide whether or not disputes involving it may be considered by the World Court; for understanding and support for the newly rising nations of Asia and Africa; for acceptance of the task of furthering world economic development "not as a burden reluctantly to be carried out but as God-given opportunity and as solemn obligation." Recognizing that we have an obligation to resist the spread of communism, the synod called for "strategies of living with" Communist nations while we seek to increase justice and strengthen all the elements that contribute to peace, including such steps as the Peace Corps, the Food for Peace campaign and international "reduction, control and eventual elimination of national armaments."

As a suitable observance of the beginning of the fifth decade of the churches' migrant ministry the General Synod took cognizance of the fact that there is need not only for the extension of these direct ministries but for long-range solutions for the problems faced by these workers. Among those supported were Federal measures such as extension of a Federal minimum wage to agricultural workers, registration of crew leaders and repeal of Public Law 78 providing for the importation of Mexican farm workers; action by the states to extend workmen's compensation laws and child-labor legislation to agricultural workers; the elimination of residence requirements, which bar migrants from health, education, rehabilitation and welfare programs; and the integration of migratory families into the life of the community.



The Rev. Ray Gibbons, director of the C.C.S.A., speaks to the General Synod.

Extensive Study

These statements represented the fruition of a long process of study and discussion, extending over much of the preceding biennium. Drafted by subcommittees of the Council for Christian Social Action, recommitted, amended, adopted and distributed to the synods, conferences and churches for discussion and comment; submitted with proposed changes growing out of this process to a review committee appointed by the General Synod, the statements were debated for several hours before adoption.

In a separate resolution the General Synod affirmed its recognition of the right of conscientious objection to war, called upon pastors and congregations to "hold closely within the fellowship of the church those who take this position" and charged the Council for Christian Social Action "to provide such information and assistance as may be desirable and necessary to aid such conscientious objectors in the enjoyment of their rights and in the fulfillment of their responsibilities."

It was generally recognized that there were many important issues on which the General Synod did not have time to make responsible statements. It committed to the Council for Christian Social Action for further study such questions as the arms race, capital punishment, tax policies affecting churches, and Federal funds for nonpublic schools.

As provided in the Constitution and By-Laws, the terms of all previously serving members of the council terminated with this General Synod. Eighteen members were elected by the synod and they will elect nine additional members at the next meeting of the council in Washington, D. C., September 12-14.

Dr. Klemme is associate director of the Council for Christian Social Action of the United Church of Christ. Photo by Montague Everett, White Plains, N. Y.

Mrs. Cynthia C. Wedel addresses the first meeting of lay men and women.

Lay delegates make significant contribution

EMILY C. LESTER

THE laity had their day at the General Council and General Synod sessions in Philadelphia. Mrs. George E. Kahlenberg was elected moderator of the General Council of the Congregational Christian churches, also serving as co-moderator of the 1961 session of the General Synod of the United Church.

Lay Moderators

The first moderator of this new body —who will serve until the close of the 1963 assembly—is Associate Justice Donald W. Webber of the Maine Supreme Court *(see page 12)*. One of the assistant moderators of the United Church is a laywoman, Mrs. Alfred C. Bartholomew of Pennsylvania, who has been a member of the board of the Women's Guild and its representative to the Joint Lay Negotiations Committee.

Seven hundred people were present for the first meeting of lay men and women of the United Church of Christ, which was held Sunday evening, July 2, in the ballroom of the Bellevue Stratford Hotel. Presiding was Mrs. Robert W. Reneker, president of the National CC Women's Fellowship, who introduced the executive secretaries of the four lay organizations: Lillian S. Gregory, National Women's Fellowship; the Rev. J. Kenneth Kohler, Churchmen's Brotherhood; Florence A. Partridge, the Women's Guild; and William E. Peterson, Laymen's Fellowship.

Worship was led by Frances Kapitzky, Women's Guild president, and William B. Smith, president of the Laymen's Fellowship. Theodore R. Schwalm, new president of the Churchmen's Brotherhood, and Carl J. Bender, chairman of the interim Council for Lay Life and Work, were also introduced.

The co-presidents of the United Church shared in the program. Dr. Hoskins described the constitutional provisions for the Council for Lay Life and Work, which is one of nine instrumentalities of the new United Church. Dr. Wagner expressed appreciation for the contributions made by the lay organizations in the past and his hope for the future "as it is the lay people who really constitute the church."

Guest speaker was Mrs. Cynthia C. Wedel, former president of United Church Women and a past vice president of the National Council of Churches, whose husband is Canon Theodore O. Wedel of the Washington (D. C.) Cathedral.

Change, Mrs. Wedel stated, is one of the important factors of life—inevitable, but something everyone resists. All people need security, she said, and where they find that security is a key to how they react to change. If it is in a certain geographical place or in personal possessions or in other human beings, they resist any change in those things. However, Christian lay men and women, who find security through faith and trust in God, should be able to accept change with serenity and joy.

Congregational singing led by the Rev. Albert C. Ronander brought the service to a close. A fellowship hour followed.

Co-presidents Hoskins and Wagner formally constituted the Council for Lay Life and Work on Friday, July 7, at a meeting of organization and planning for this new phase of work in the United Church.

The new Council for Lay Life and Work includes twelve members chosen by the boards of the existing women's and men's organizations. They are: Mrs. Arthur R. Achtemeier (Neb.), Frances Kapitzky (Ohio), Mrs. Fletcher C. Lester (N. C.), Mrs. Robert W. Reneker (Ill.), Mrs. Reuben J. Schroer (Ohio) and Mrs. W. B. Williams (Va.); Herbert A. Busch (Ill.), Earl Danieley (N. C.), Elmo L. Fischer (Texas), Ernest G. Hildner Jr. (Ill.), Theodore R. Schwalm (Pa.) and Walter S. Wood (Ohio).

Additional Members

The eighteen additional members elected by the General Synod are: *Class of 1963*—Mrs. Waldo Berlekamp (Ky.), Fred Beyerman (Ill.), Mrs. Earl Blinn (Mich.), the Rev. Robert E. Briggeman (Ohio), Homer Gerstenberger (Kan.), the Rev. J. Kendrick Strong (Wis.); *Class of 1965*—the Rev. Philip J. Anstedt (Mich.), Mrs. Gardner Brown (Ohio), Mrs. George E. Kahlenberg (Wis.), the Rev. Harold D. Long (Ala.), Arthur Meyer (Ill.), C. Don Snyder (Okla.);

Class of 1967—The Rev. Charles S. Hartman (N. Y.), Mrs. Elwin Leysath (Vt.), Bernard F. Roberts (Md.), Mrs. F. E. Shotwell (Ariz.), the Rev. Alfred R. Slighter (Calif.), Clair Studer (Ohio).

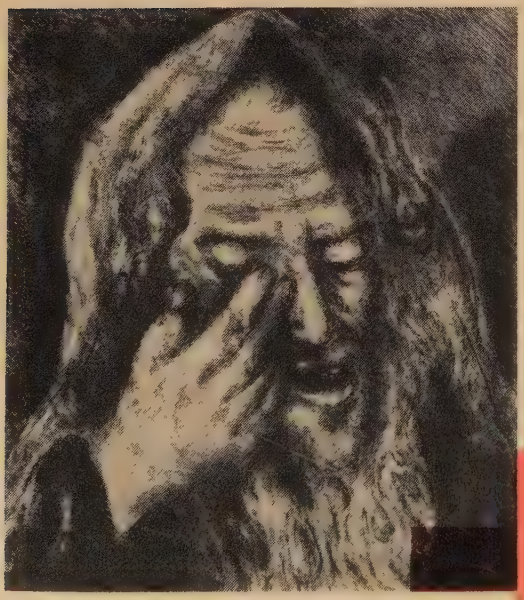
Lay people also made a significant contribution to the success of the Philadelphia meetings by manning the mail and information desk, providing ushers for all sessions and planning the fellowship hour on Sunday evening. Mr. and Mrs. Maurice Thornton and Richard R. Fry secured the ushers for General Synod and Mrs. John Barlow and Mrs. Richard R. Fry recruited volunteers for the mail desk, making it a truly cooperative endeavor of E and R and CC members in the Philadelphia area.

Emily C. (Mrs. Fletcher C.) Lester is special correspondent on lay activities for *United Church Herald*. Photo by Sonnee Gottlieb, Philadelphia.

Lenore Casademont uses traditional approach for "Madonna and Child."

This highly stylized color etching by American artist Guillermo Silva portrays Christ's crucifixion in stark simplicity.

The new look in religiou



"The Prophet Isaiah under divine inspiration" was one of twenty powerful Old Testament etchings by Marc Chagall included in the exhibit.

THE "new look" in religious art was on display at the General Council and General Synod meetings in Philadelphia. The original prints and sculpture on religious themes by contemporary artists came apparently as a shock to some of the ministers and lay leaders who viewed the special exhibit. But many came back for a second look in the hope that the pictures might "grow on them" and a number found that they did.

Here were no pale portraits of a carpenter of Nazareth too weak to drive a nail. Here were no pretty imitations of Renaissance Holy Families. Instead, through the use of powerful Biblical images and religious symbols, these twentieth-century artists were profoundly concerned with contemporary man's struggle to find God and his affirmations of faith.

One purpose of the exhibit was to demonstrate to United Church delegates that it is possible for a church to own original contemporary art of high quality without mortgaging the sanctuary. The woodcuts, engravings, lithographs, etchings and serigraphs on display were only a sample of the wealth of modern work on religious themes available even to churches of modest means.

One striking section of the exhibit featured the "Miserere" prints and the

Striking black-and-white woodcut by Jacob Landau suggests the prophet Isaiah's pleas to God.

Lithograph by Joseph Hirsch portrays "Family" in prayer.

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EVERETT C. PARKER

color etchings on the New Testament by Georges Rouault and Marc Chagall's series of etchings illustrating the Old Testament. The largest number of contributors to the exhibit, however, were Americans. Among them were Benton Spruance, Irving Amen, Leonard Baskin and Davira Fisher. Works were loaned by the Smithsonian Institution, Associated American Artists and private collectors.

The exhibit was arranged by the Rev. Albert C. Ronander, assistant to the secretary of the CC General Council, and the author.

This new emphasis on contemporary religious art by the United Church illustrates its determination to move forward on all fronts of the church's life in contemporary culture, according to Mr. Ronander. "Many contemporary artists have broken through the surface of things to reveal the hidden depths of existence and have given fresh meaning to old symbols," he added.

As members of General Synod blazed new trails in the realm of church union, it was significant that they had opportunity to view the works of modern artists who are blazing new paths in the area of religious art.

Dr. Parker is director of the Office of Communication of the United Church of Christ. Photos by the Office of Communication.

Sculptor Herman Schwagereit uses crucifixion symbolism in figure titled "Hungary."

Strong feeling is conveyed in "Invocation," lithograph by Marion Greenwood.

A Communion Meditation

Let a man examine himself

Let a man examine himself, and so eat of the bread and drink of the cup.

DOUGLAS HORTON

IT IS ONLY recently that I woke up to the fact that in the very early letter in which my text occurs *(I Corinthians* 11:28) St. Paul takes it for granted that the normal service of the church is a holy meal. I had believed that in its beginnings the ordinary Christian service had been like that of the synagogues of Israel, which consisted of Scripture, comment and prayers, and that to these the meal at the Lord's Table had been added.

This caused me to inquire into the thought of the contemporary scientists of the New Testament, who are beginning to bring to us as new and revolutionary insights into the meanings of that book as are the atomic scientists in their field—and I was surprised to find how many of them are in agreement upon this point. Jesus came as the Christ, the center of a new family in God, which, like any family, recognized itself as such most naturally at a meal. The Passion narrative, the Gospels themselves, were written to explain why Christians came together for their worship at a table. Paul's letters were written to groups of Christians he takes for granted as being gathered around the table. The Scripture, the comment and prayers were added to the meal, not vice versa.

The meal was in anticipation of the Great Communion when Christ, the head of the church, would be with them. He was coming soon and the table was spread for him and his people together to celebrate his return. They had a watchword, which is found at the end of this very letter from which I have quoted: it was in the language most common to the early disciples, Aramaic: "*Marana tha!*" which means, "Our Lord, come!" It was indicative of their fervent expectation. The best means of awaiting him was to be a household of God—to live as hopeful brethren, working together, eating together. It was most natural that people who recognized that Christ had made them a family that knew no racial or national partitions within it should assemble for a meal at which, as it were, they saved the chief seat for the one who would return.

When he did not return in the flesh, as they had come to expect he would, they began to reflect upon the situation. How close he seemed when they were gathered about his table! How well they remembered his words! How astonishing was that death, the most painful, the most disgraceful that even Roman power could devise, which had been completely negatived by their experiences of his being still alive.

Recurrent Signs

The broken bread was a recurrent sign to them of his broken body, the poured wine of his shed blood, but they could not recall his sacrifice without remembering that he was alive; and if alive, where would he be—off in some seventh heaven by himself? He would be there among his friends. He was the very embodiment of God's friendship for men: how could he be apart from them as they ate the bread and drank the cup? His was a real presence: the pain felt at his not returning was healed by the consciousness that he was there.

In a way the situation was more wonderful than it had been while he was still among them in the flesh, for now in his very person he bridged the difference between earth, where he had lived, and the place beyond, where he now lived. . . . Christ's presence made him the governor general here on earth representing the vast universal government of God. He was the one who opened the door to the disciples outside the celestial cathedral so that they could hear the angels singing in the far-off choir, now strangely near.

And it is today just as it was in that yesterday. We have as our host one who is the same yesterday, today and forever. He is to us just what he was to the early disciples, the elder brother in the divine family—a family that is a kind of new species within humanity, being oriented no longer to the animal and earthy but to the heavenly and eternal. Thanks to him, we are a continuation of the same early colony, for we are under identical sovereignty. At this table divinity is present.

When the United Church of Christ comes to set forth its standard forms of worship, it might well go back to the original meaning of the old versicle and its response, saying not the familiar:

"The Lord be with you
And with thy spirit,"

but the older:

"The Lord is with you
And with thy spirit."

It is his presence when the family gathers that gives such meetings as this their eternal significance.

This being together as a divine family entails obligations. It is the clear allusion of my text that one cannot sit decently at this table without asking himself the meaning of it as it applies to him: "Let a man examine himself, and so eat of the bread and drink of the cup." Let him know what he is doing when he communes with Christ and his fellows at the table. St. Paul cites the unhappy effects that follow when the supper is not understood. . . .

When a man communes with Christ and his fellows at the holy table, he is standing at the conflux of two vital streams that flow from Christ. On the one hand he receives what Christ gives him through the church, and on the other hand he imparts to the church what he receives directly from Christ. Christ is the source; one might say that his presence among us sets up two

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Dr. Horton, former minister and secretary of the CC General Council, is dean emeritus of Harvard Divinity School. This is an abridgment of Dr. Horton's communion meditation at the General Synod in Philadelphia.

sources of grace—one that flows through all to each, the other through each to all. It is at once an experience of passivity and activity, as love always is—here one receives Christ's love through the brethren and bestows it upon them.

When either one of these movements of grace is interrupted or in any way reduced the communion is misunderstood and impaired.

The warm reciprocity of receiving grace both through the brethren and directly, which we believe to have been the experience of the early Christians, slowly gave way in the course of the centuries to a one-sided conception. By the time of the early sixteenth century, when the Reformers began to lift their voices, the grace that came through the church was so magnified as to obscure that which came directly from Christ to the faithful communicant. . . . The Reformation, as we know, with its concern for the priesthood of all believers, redressed the balance. . . .

But through the decades individuals and individual societies, flushed with joy at the power directly given them by Christ's own hand, tended to forget that which he stood ready to give them with the other, that is, through the church. One might say that in the centrifugal expansion of Christianity at home and abroad they failed to take the table with them: the gospel became a link between God and each man and no longer also one between God and men, creating the society of the church. . . .

In the total communion of the church, of which the act about the Lord's Table is the center and chief symbol, the two streams of grace take color from the channels through which they pass: the grace that enters each soul and gives it outreach and concern for every other takes on the character and possibilities of that soul, and that which comes to each soul from the others brings with it the characteristic flavor of those others.

You have the mind of a teacher, let us say: when the grace that comes to you from the living Christ goes out through you to meet the needs of the needy, it goes in company with your own good will, which is then likely to take the form of a desire to teach. You are inclined to business, say: you will think of how you can apply the grace that is imparted to you in business ways. . . . Christ, in a word, never reduces a man to a given mold: he brings him up to his own best capacities and expressions. At the moment of communion about Christ's table it is appropriate to consider how each of us can best channel the grace of the Lord Jesus to his neighbor. This self-examination is part of the cost of grace of which Dietrich Bonhoeffer speaks. So let a man examine himself and so eat of the bread and drink of the cup.

But the cost of grace that comes to us through the church is, if anything, more costly. You and I take the bread and drink the cup ordinarily as we might sip and eat lightly at the tea table of a friend, but this is to lose an entire dimension of communion. We should not belong to the company of the called of God if Christ had not lived and died and yet not died, as he has. This is undoubtedly what is meant in the severe oriental figure: we eat his flesh and drink his blood. This is to say that he gives us life.

Uniting Streams

Again, we should not have been here if it had not been for the loving nurture of our parents and brethren, mediating to us the grace of the Lord Jesus in all their characteristic comradeships and insights. And have we not thought of the broadening river of mediation that is the church from Christ's time to ours? It is through the centuries of the church that God's grace comes to you and me, each age and each individual adding his own particular flavor. . . .

Do not think we are united merely by a Constitution: the waters of the two courses of grace meet at this table, and when we partake we are one. The grace of our Lord Jesus Christ comes to each of us in the now uniting streams that bring with them all the virtues of their prophets and apostles; and when we sit at this table we take life from them. It is obvious that we cannot do so, however, unless we take knowledge of them—and that means study and teachableness. "Let a man examine himself and so eat of the bread and drink of the cup."

Now there is no purpose beyond itself for which we gather about Christ's table. There will be nothing more important that we shall do tomorrow, to which this act is preliminary. To glorify God and enjoy him forever is the chief end of man, and this is the end of communion. And yet like a sun in the midst of its rays, the table is a center of power. You do not come here for peace of mind or any other good, but peace follows—and all other goods depend upon communion. It is, as I have said, a prelude to life in the heavenly kingdom—but it has infinite implications for social action in this life.

The communion is a demonstration of the world as it should be. If a man should come to any one of us and ask what the church had in store for the human race—what it is trying to make of humanity—he would be easily answered. Bid him come to communion. Here every heart is brought close to every other heart because all are brought close to the heart of Christ. Here the grace of Christ goes out through the company, seen and unseen, of every participant, and through every participant to the company, each and all being lifted toward God. This is the kind of world we are living for, and if any one thinks there is any substitute for it, he has not known the riches of this harbinger of it.

I have spoken of the Lord's Supper seen in its own light—but how far short of the perfection of its relationships we fall in actuality! The poetry of early New England until recently has been judged by the doggerel of Michael Wigglesworth's *Day of Doom*, but a decade or so ago in the library of Yale University was discovered the poetic output of an obscure minister who lived in the late seventeenth century in Westfield, Mass., and who on the nights before communion would put his thoughts about it in verse. The discovery of Edward Taylor's work has altered the entire understanding of the poetic sensitivity of that period. I make my own some of his words as I think of what communion too often is and what it always might be.

What Love is this of thine, that Cannot bee
In thine Infinity, O Lord, Confinde,
Unless it in thy very Person see,
Infinity, and Finity Conjoyn'd?
What, hath thy Godhead, as not satisfide
Marri'de our Manhood, making it its Bride?

Oh! that thy Love might overflow my Heart!
To fire the same with Love: for Love I would.
But oh! my streight'ned Breast! my Lifeless Sparke!
My Fireless Flame! What Chilly Love, and Cold!
In measure small! In Manner Chilly! See.
Lord blow the Coal! Thy Love Enflame in mee.

DR. HOSKINS

(Continued from page 2)

adequate expression of their concept of the church, sought to frustrate it and now have been defeated? God forbid that we should be "happy" for anyone's unhappiness.

Are we happy because we are larger than some other segments of the church; because we have more votes in the National Council and in the World Council? Those would be small reasons for happiness.

What justifies and explains the happiness, this sense of blessedness, that has penetrated deep and wide in this Third General Synod and throughout the United Church of Christ? I am going to attempt a report on what I think—by a paraphrase of the Beatitudes:

Obedient Church

"Blessed, happy, is the United Church when it is being obedient.

"Blessed, happy, is the United Church when it is being enlarged and instrumented.

"Blessed, happy, is the United Church when it is being renewed."

(1) *Obedient.* Through the many years of discussion of the United Church one type of question was forever being raised: "What is the advantage? What is it going to mean to us? What are we going to get from it?" This is not an improper kind of question and many responsible people have asked such questions seriously. They even have printed lists of benefits, which surely will accrue to the individuals and churches as a result of the union.

But be there ever so many advantages and be they ever so sweeping, they do little to stimulate any sense of happiness or blessedness. This is because the advantages have to be calculated with reference to one's self, one's local church, one's familiar practices and usages. And while one may gloat over accumulating a lot of advantages for himself and his church the result seldom is a genuine happiness.

There are relationships, of course, that produce happiness. But such happiness one cannot know in advance. He cannot know it until in faith he first enters into the relationship. For example, there are a great many advantages to be gained through marriage. But the real blessedness of it is not to be equated with having regular meals or with the propagation of the race or with providing members for the P.T.A. The state of marital blessedness results from the blending of personality with personality—the making one of two.

Similarly, there is the sense of blessedness that comes to those of the household of faith who, having been separated from one another and from God through disobedience, begin to obey Christ and find themselves at one. It is the happiness of which the Psalmist sang: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" It is its own reward.

"That they may all be one," rises the petition of the high priestly prayer, "even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me." Our obedience to this petition so far is but a short faltering step. But, oh, the sense of blessedness from even so little obedience!

(2) *Enlargement.* There is a sense of blessedness because of our enlargement as a family in Christ. Probably enlargement is not the word to use, for few people (and they without justification) actually equate bigness with any of the primary virtues of the Christian life. After all, the United Church of Christ is not large in comparison to many other religious groups in the world. Nevertheless, the formation of the United Church has greatly enlarged the religious family of everyone entering it. The enlargement is in terms of schools, colleges, seminaries, hospitals, homes, ministers, theologians, missions, aspirations and commitment.

Fully Instrumented

It is not so much that we have larger numbers as it is that we are more adequate for effective performance of our task at home and in the entire world. We are better tooled for all our responsibilities. We are more fully instrumented to be used of God for his penetration of the encompassing culture for its reconciliation and redemption.

This better instrumentation, increased strength, preferable tools, more comprehensive ministries, are not such as to stir up boasting. They do contribute to our sense of blessedness, a deep happiness that as surely as God has made us to be a mission just that surely we are a bit better prepared to fulfill that mission.

(3) *Renewal.* Those who have been unable to share in the formation of the United Church—who indeed have opposed its formation by going to the law courts—have continually inquired: "Is the United Church a new church? Is it a new denomination?"

In effect this is a catch question. Whatever answer is given is likely to be deficient in some respect—in their opinion. Allusion to it here is valuable only to bring us to one of the profound reasons, and to the justification, for our deep happiness. It is that the United Church is not so much a new church as it is a renewal, in unity, of the combining communions.

We are properly happy and feel blessed because those who visualized the United Church and who wrote the *Basis of Union with the Interpretations,* the Statement of Faith and the Constitution had a sense of history. They described the "union of communions." They wrote of union without break in historic continuities. They knew that none may say: "Go to now, we are going to form a new church." Even if some should say it, it cannot be done. They know that there is only one primary church-forming resource in all the world and that resource is attached to an axis with a cross at one end and an empty tomb at the other.

"Dated Church"

Some years ago, preaching an anniversary sermon for an English church, the preacher warned against becoming a "Dated Church" after the manner of the "Dated Creed." His reference was to an event in the early days of the Christian church when in the midst of the Gnostic controversy some bishops withdrew and took refuge on an island in the sea. The creed they wrote upon arrival was not world-shaking and would never have in any wise survived were it not for its opening sentence to this effect: "The gospel of our Lord Jesus Christ as it was recorded . . ." and here they inserted the date of the copying.

The opponents of the bishops were quick to retort in irony: "We had always believed that 'the faith' was *once* delivered unto the *saints.*" Derisively the creed since has been known as the Dated Creed.

Is the United Church a new church or the result of renewal? It is not new. Its life does not really begin with June 25, 1957. Nor is it to be tied to 1934 or 1931 or 1620 or 1725.

If one wishes to know the age of the United Church he must go back of Cleveland and Oberlin, back of Seattle and Lancaster, back of Mercersburg and Northampton, back of Plymouth Rock and Falkner Swamp, back of Calvin and Knox and Luther, back of the Renaissance and Nicea, back even beyond the Apostolic Church. To know what is the beginning of the United Church, though Christ be its head, one must even go back beyond Jesus of Nazareth, back to where the Bible points: "In the beginning God. . . ." On any other basis we are dated and as certain to be outdated as the "Dated Creed."

Whatever may be permanently viable about the United Church, however new it may appear, actually it is but renewal of the mission, which is of God. It is the conscious and unconscious acceptance of the sense of God at work, which girded our elder brothers in projecting the United Church as renewal—not as something new—that gives us today ground for happiness.

"Blessed, happy, is the United Church when it is being obedient.

"Blessed, happy, is the United Church when it is being enlarged and instrumented.

"Blessed, happy, is the United Church when it is being renewed."

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

DR. WAGNER

(Continued from page 2)

Church, the contributions of our people may flow unimpeded into the treasury of the United Church for allocation to the instrumentalities at home and abroad by which the United Church of Christ may bear its witness and render its services in Christ's name. Mission in terms of witness and service is our real business; and none of us, while we have had to devote time and energy to setting up the machinery by which that mission is to be carried forward, has been forgetting that mission is our business.

Immediate Hopes

And what, now, are the hopes one may cherish for the United Church of Christ in the years immediately ahead?

(1) We shall inevitably be spending a great deal of our time over the next decade just getting to know each other better. To this very end, last winter in Chicago and again in Hartford before seminary seniors from both constituencies of the United Church, I ventured to suggest a basic group of books that every pastor and as many of our lay people as possible should possess and read and use. Toward an understanding of the Evangelical and Reformed Church and its history and traditions there are two volumes published within the past two years: *A History of the Evangelical and Reformed Church* by David Dunn and others, and by Elmer J. F. Arndt *The Faith We Proclaim—The Doctrinal Viewpoint Generally Prevailing in the Evangelical and Reformed Church.*

Similarly, for an understanding of Congregational Christian history and traditions I suggested Williston Walker's *Creeds and Platforms of Congregationalism* and the Atkins-Fagley *History of American Congregationalism.* For the latter there is a more modest alternative, Dr. Douglas Horton's 1961 revision of *An Adventure in Liberty—A Short History of the Congregational Christian Churches,* which is being published in inexpensive paperback binding to sell at fifty cents per copy. For us all to engage in this sort of reading and study is not only a responsibility but will prove to be an enrichment of our personal lives. And beyond this, as we mingle in association, conference and General Synod, we shall deepen our attachment and trust toward one another.

(2) Then, one cherishes the hope that the next decade will be marked by a fresh movement of evangelistic zeal surging through our people, ordained and unordained alike. . . . A book published at the end of the first five years of the Church of South India reported this very thing as the outstanding development once that united church got on its way. The simple statistics of membership growth in our two constituencies urge upon us this evangelistic responsibility in its traditional and basic sense of winning souls for Christ and his church.

In 1960 Congregational Christian membership registered a net gain over 1959 of only nine-tenths of one per cent, while the Evangelical and Reformed gain was even less, one-half of one per cent. But one thinks of the church's evangelistic task not only in terms of increased membership and the expansion of church extension in the establishment of new home-mission churches, but also of strengthening our witness in social action and our effectiveness in Christian education, and of cultivating that renewal of personal commitment on the part of our people so that in the family circle and as citizens, workers, consumers and neighbors and in their use of leisure, they may reflect the primacy of Christ as the Lord of their lives. We must strive for a fresh movement of evangelistic zeal.

Increasing Gifts

(3) We must surely hope for a generous, cheerful and therefore steadily increasing flow of our people's gifts and contributions to the conference and the General Synod treasuries of the United Church. So much of the individual Christian's witness and service must be done, so to speak, by "proxy." That is, his part in the church's mission outside his own community and parish must be done through others for whom he can only provide the resources and the backing of his unceasing prayers. Unless and until we see the Apportionment not as a charge arbitrarily levied by the conference and the General Synod but rather as the channel through which we minister in Christ's name beyond the community and parish where we live, we shall never give cheerfully and shall always tend to give sparingly.

In the stewardship of money neither constituency of the United Church has much to boast about. A comparative listing of twenty-one major Protestant denominations is published annually by the Department of Stewardship and Benevolence of the National Council of Churches. The figures for 1959 show us far down the list in per-capita giving except in our giving for local congregational purposes. For budget benevolences Evangelical and Reformed people ($6.10 per member) rank nineteenth among twenty-one; Congregational Christian people ($5.04 per member) rank twentieth. For all benevolences the listings are: Evangelical and Reformed ($10.71 per member), sixteenth among the twenty-one; Congregational Christians ($7.57 per member), twentieth. For foreign missions: Evangelical and Reformed ($1.55 per member), fourteenth among the twenty-one; Congregational Christians ($1.78 per member), twelfth.

When it comes to spending on ourselves, that is, for local congregational purposes including building, the Evangelical and Reformed Church ($70.20 per member) ranks sixth; Congregational Christian churches ($63.56 per member) rank eighth. And when all benevolences and local congregational expenses are combined, among the twenty-one denominations listed the Evangelical and Reformed Church ($80.92 per member) ranks seventh, the Congregational Christian churches ($71.12 per member) rank twelfth. And it should be remembered that every one of the aforestated amounts is the per-member average for a whole year.

Different Practices

The sobering truth is that we are far outranked by such bodies as the Church of the Nazarene and the Church of God (Anderson, Ind.) as well as by a number of the older, more conventional denominations. That fact alone is enough to summon us to a re-examination of our stewardship in giving.

There is another phase of this part of our common life in the United Church where we will be having to exercise great self-restraint during the next decade and must not indulge ourselves in hasty judgments or criticisms of one another. There will be seeming disparities both in giving and in the distribution of the gifts, since the practices of the two constituencies have differed. This is true in national missions (church extension) where in the Congregational Christian fellowship much of the spending and administration has been carried on in the conference, while in the Evangelical and Reformed Church both financial and administrative responsibility was more largely concentrated in the denominational Board of National Missions.

In higher education, support for colleges and seminaries among Congregational Christians derived from a conference or a regional group of conferences. One Congregational Christian college, for example, receives approximately $30,000 toward its operating budget annually from the convention within the bounds of which it is located. In the Evangelical and Reformed Church, on the other hand, that pattern was supplanted years ago by one in which financial aid to institutions of higher education was incorporated in the denominational budget (the Apportionment) and distributed to the institutions by the treasurer of the church so that this year, for example, the three theological seminaries are receiving a total of $264,500; the eight colleges, $449,176; and the two academies, $37,720. Every word and attitude heard and reflected during these planning years has clearly anticipated that the United Church will continue undiminished its support of these and all other areas of the church's mission; but until a distinctively United

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Church pattern has been developed and our procedures fully established toward the implementation of that pattern, we must discipline ourselves toward understanding and acceptance of any seeming disparities in the allocation of funds and any varying modes of operation, assured that beneath these differences there are the will and intent to support all our work at a level no lower than each phase of it is now receiving.

This leads to the utterance of one corollary hope, namely, that every delegate will resolve during these stirring days that he or she will go back to his or her synod or conference zealous that whatever budget is adopted here, no synod or conference will forward to the treasurer of the church for the Apportionment less than it forwarded for apportionment causes this year and that each will increase its giving as much as possible, measuring its responsibility not by what any other synod or conference is giving but by what are the needs of God's children and by the opportunity the United Church has, through its instrumentalities, to minister in his name.

(4) I stress one other hope, profoundly imbedded in my own personal and professional experience as a follower of Christ, and of a substance valid and vital to the nature of a fellowship of believers in our time as in any other time. That hope is that by every corporate means available to us and by the rededication of our own personal habits, we shall seek for the United Church an ever-deepening rootage of its witness and service in the Bible and in the great historic mainstream of the Christian doctrinal tradition. Protestantism has had constantly to face the Roman Catholic charge of an alleged "indifferentism" in Christian doctrine. Strangely enough, within the Protestant fellowship every movement for Christian union has had to bear, in turn, from fellow Protestants less concerned about or even vigorously opposed to the reuniting of the churches, this charge of "indifferentism" respecting Biblical truth and Christian doctrine.

It is not simply that we may vindicate ourselves against that charge. In order to assure the utmost spiritual health for the United Church and its truest affinity with that "endless line of splendor," the people of God throughout the ages, we must hold ourselves to and make certain the permeation and control of our common life by the doctrinal heritage that has come to us from the Scriptures and from the creeds and confessions in which our forebears sought to articulate their understanding of that Christlike God who is always greater than we can think. To this end, we impose a great trust in those who produce the curricular materials for Christian education, in the editors of our denominational journals, in the proposed Theological Commission, in the theological schools related to us and to more or less extent in every instrumentality of the United Church as it charts its course and checks its bearings in the light of the Word of God to us in our time.

As this co-president has shared the evolving life of the United Church through the past four years and as he stands with his colleague and with the members of this synod on the threshold of the church's new day, it is these hopes that claim first place: the deepening of our sense of oneness as we come to know each other better, a great new wave of evangelistic zeal in all our life, a new commitment of ourselves to the faithful stewardship of all that we have and are, and a purposeful rooting of the church's life and work in the Scriptural and confessional soils out of which we had our birth.

E and R Synod

(Continued from page 11)

Peace Corps program its full support.

Synod delegates were thrilled by the report that already the union of the Evangelical and Reformed Church with the General Council of Congregational Christian churches had borne fruit in the merger of Mission House Seminary and Yankton School of Theology to form the United Theological Seminary of the Twin Cities. The new seminary is acquiring a sixty-acre campus in suburban Minneapolis, where it expects to open its doors to students in the fall of 1962. Synod also took recognition of the fact that $800,000 has been raised in the current United Seminary Appeal, and urged the churches to "press on" toward the two-million-dollar goal.

Looking ahead, General Synod called the attention of all pastors and churches to the forthcoming celebration of the four hundredth anniversary of the Heidelberg Catechism in connection with the meeting of the North American Area Council of the World Alliance of Reformed and Presbyterian Churches at Lancaster Theological Seminary in January 1963.

Synod also endorsed wholeheartedly the plans of the Commission on Evangelism for a "Mission on renewal and evangelism" (the M.O.R.E. program) emphasizing the constant renewal of the church through the power of the Holy Spirit rather than numerical growth. Specifically, the church will seek to find ways, perhaps through the Council for Lay Life and Work in the United Church, to release the "now largely dormant" power of the laity.

While urging the delegates to cherish their heritage of twenty-seven wonderful years of fellowship and labor for the Lord of light and life in the Evangelical and Reformed Church, the synod lifted its eyes to new horizons as its members resolved "to enter readily and with a whole heart into the life and fellowship of the United Church of Christ and the strengthening of its unity and its witness and service at home and abroad."

In the closing moments of this historic meeting President Wagner reminded the delegates that the Evangelical and Reformed Church was in that moment in a sense giving up its life, but only to find it again in the new and larger life of the United Church of Christ. As the delegates completed their work they did so knowing that for the most part they would meet again during the following week as part of a larger company to declare in force, at the Third General Synod, the new Constitution for the United Church of Christ.

New Pilgrimage

(Continued from page 10)

news story at top of page 29 of this issue).

The closing business session on Saturday evening might be termed "ecumenical night." After having impressively described the activities in which the General Council has participated through the years with the International Congregational Council and the National and World Councils of Churches, Dr. Jerry W. Trexler gave a splendid summary of the development of the United Church of Christ. Then former moderator Dr. Vere V. Loper, in behalf of the Executive Committee and, in fact, for all of us, presented a citation for distinguished service in the ecumenical field to Ashby E. Bladen, chairman of the Executive Committee and co-chairman of the Executive Council of the United Church of Christ. Dr. Loper also presented a citation to the beloved minister and secretary of the General Council, Dr. Fred Hoskins, "whose unselfish labors, competence and Christian commitment have brought us to this climactic moment."

History will record that the 1961 GC General Council in Philadelphia was a glorious conclusion of one phase of our church life. At the same time it heralds, we believe, a fuller life in the United Church of Christ where, we pray, there shall be a continuing renewal from the source of all power, which is Jesus Christ, in service for him to all mankind.

The International Convention of Christian Churches (Disciples of Christ) has responded to a General Synod resolution, calling for the opening of union conversations "at the earliest mutually convenient time." Dr. William Jackson Jarman, president of the Disciples body, has declared that "a representative committee is ready to begin talking in September 1961 . . . to stimulate discussion of possible union on the part of our local churches."

Truth that makes the difference

(Continued from page 17)

voice of his father. . . . This is not to suggest that through his obedience he earned or merited Lordship. His obedience revealed that he is Lord. The heart of the gospel is not that this is simply an example, a pattern to be copied closely, nor that this is simply a lustrous bubble on the stream of time, but that this is a revelation of reality. This is the clue to life and understanding. He is Lord, not in spite of his self-offering but because of it. "The Christian church distilled its experience of Jesus Christ in the word 'Lord.' The word 'Lord' became a one-word creed, a one-word summary of belief." . . .

All the other affirmations concerning him have their origin here. We will speak only of three of them.

(1) He is the Lord of Creation. The opening verses of the Fourth Gospel push this truth back to its furthest limits. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men."

Paul takes up this same concept of Christ as the Lord of Creation in a different way. For him the whole creation finds its redemption and its fulfillment in Christ. "For the creation waits with eager longing for the revealing of the sons of God; . . . because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God." In the *Second Epistle of Peter* this Lordship over creation is given a yet different meaning—it will be revealed in the end of all things. The Lordship of Christ will be made known in his last act when he will cause the heavens to "pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up."

"Nature with open volume stands,
To spread her maker's praise abroad,
And every labor of his hands
Shows something worthy of a God."

This is the Christian's answer to the arrogant claims of men that they are mastering the universe and exploiting and harnessing its powers to their own purposes. Men may boast their great achievements in hurtling through space or in discovering the inner secrets of the universe's power. The Christian answer is not simply to marvel—although Christians do wonder at the achievements of the human mind and spirit—but to ask why at this particular moment in history God has been pleased to reveal the secrets to the questing mind and intrepid spirit of men.

The Christian answer is also to point to what it was that emancipated the mind of man to explore the universe. The Christian points out that it is not long ago that the universe was closed to man because his mind was closed. He had peopled the seas and the forests, the mountains and rivers, the heavens above and the void below, with dark and nefarious spirits intent on his harm should he enter into their abode. What opened the universe to him was what opened his mind to the universe—the revelation that underlying all things there is the purpose that is trustworthy and loving. There is a real sense in which modern science had its birth at the Cross.

(2) The second great affirmation of the Lordship of Christ is that he is the Lord of history. There is an essential theme running through the whole of the Bible. It is that "history is the workshop of God." History is not "bunk," as Henry Ford is reported to have said once, nor yet the play of the contingent and the unforeseen, as "one emergency following another as wave upon wave." History is the stuff of God's self-revelation. For the Bible history reveals God as a living God, who is working out his saving will in majesty, power and judgment. Ten times in the Old Testament, sixteen times in the New, this epithet "living" is used of God.

There is an excellent illustration of this in the story of the Exodus, which is the determinative and normative experience of the children of Israel, the evidence of God's fidelity. . . .

When we pass to the New Testament we have this same assertion. The fragmentary portrait shows Jesus passing through the midst of men and events, seemingly the victim, yet waiting for his hour to strike—the master of events.

To read the story of his trial and judgment, whether before the high priests or Pilate, is to see that this victim, bound, bleeding, wearing the crown of thorns, is yet the master. . . .

He is the Lord of history because he has the last word about history. What men know and experience of life now under the reign of God is what is yet to come. "When the Son of man shall come in his glory, . . . before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

As Hendrik Kraemer once said, the great difference between scientific history and Biblical history is that scientific history reads events in the light of the past, Biblical history reads events in light of the future. It is this that makes all the difference. . . . The Christian is not immune from the exigencies and accelerations of history, but he retains an equanimity in the midst of them and the confidence that the Lord of history raises up and casts down and the last word is with him.

(3) The third great affirmation of the gospel about the Lordship of Christ is that he is Lord of the principalities and powers. "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

Christ is exalted "far above all principality, and power and dominion, and every name that is named, not only in this world but also in that which is to come" (*Ephesians* 1:21).

In rejecting the cosmology that saw the world and man's experience in it as the battleground of the contending personalized spiritual forces of good and evil we have often rejected the reality of this truth. If these powers of darkness and evil, these forces of disruption and disintegration are interpreted by us in terms that show their psychological origin, that is nonetheless an interpretation. If we speak of the downdrag of our lower selves rather than of the temptations of the devil, or of maladjustment and delinquency rather than sin, or social evils rather than personal wickedness, we are in fact speaking of the same reality, that which distorts the best intentions of men and corrupts personal and social idealism. That reality is inescapable, however it is described, and here the victory of Christ is won and his Lordship proclaimed.

It is in him we see that every lie has power only so long as it can masquerade as the truth, that every evil has power only so long as it can persuade men that it is a good, and that the devil's sway lasts only so long as he can disguise himself as an angel of light. Here in Christ these things are revealed for what they are and in that revelation are defeated.

All this is not speculation. It is evidenced and validated in the existence of God's people who acknowledge his Lordship. This is what the church is. Neither constitutions, sacraments nor ministry nor anything else created the church. Only Christ. Where Christ is, there is the church and nowhere else, and in its last resort its testimony is neither in what it says or what it does, but in the fact that it *is*. The church is nothing if for the church Christ is not everything.

"God has . . . bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, . . . and every tongue confess that Jesus Christ is Lord."

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for May 1961	$ 3,554.56
Income for twelve months ended May 31, 1961	$87,768.94

NEWS

WITHIN THE UNITED

EDEN SEMINARY NAMES NEW PRESIDENT

Office of Communication

DR. Robert T. Fauth, Chicago, Ill., has been elected president of Eden Theological Seminary, Webster Groves, Mo., it was announced by Dr. Gerhard A. Friz, Columbia, Ill., chairman of the board of directors of the seminary. Dr. Fauth, who will take office in 1962, will succeed Dr. Frederick W. Schroeder, president of Eden Seminary since 1941.

Dr. Fauth has been pastor of Peace Memorial E and R Church in Chicago since 1956. He has also served as pastor of Bethel Church, Detroit, Mich.; St. Peter's Church, Tripoli, Iowa; and Peace Church, Waverly, Iowa. He is chairman of the Committee of Fifty of the Board for Homeland Ministries of the United Church of Christ. He was a member of the E and R Board of Christian Education and Publication from 1947 to 1960 and served as its president from 1957 to 1960. He was president of the board of directors of the Evangelical Deaconess Hospital, Detroit, Mich., from 1950 to 1955 and since 1956 has been a member of the board of directors of Elmhurst College, Elmhurst, Ill.

A graduate of Cornell College, Mount Vernon, Iowa, and Eden Theological Seminary, Dr. Fauth received the honorary degree of Doctor of Divinity from Elmhurst College in 1959. He is the author of *When We Worship, So You Are a Church Member* and of several adult units in the church-school curriculum.

Dr. Schroeder, Eden's sixth president, will retire at the end of the coming academic year. During his administration the enrollment of the seminary, founded in 1850, has more than doubled and there have been capital improvements valued at more than $750,000. The enrollment for the 1960-61 academic year was 150.

U.C.C. SEMINARY PROFESSORS AWARDED FELLOWSHIPS

FOUR members of the United Church of Christ are included among forty-five faculty members representing forty different theological schools in the United States and Canada who were recently awarded fellowship grants for advanced study. The awards were made by the Commission on Faculty Fellowships of the American Association of Theological Schools. Grants range in amount from $1,000 to $4,000, depending on the length of leave and need for funds to complete a project. Seventeen denominations are represented among the recipients.

The four E and R and CC representatives in the group are Harvey K. McArthur, Professor of New Testament, Hartford Theological Seminary, Hartford, Conn.; Paul W. Meyer, Professor of New Testament, Yale University Divinity School, New Haven, Conn.; John von Rohr, Professor of Historical Theology and History of Christianity, Pacific School of Religion, Berkeley, Calif.; and Richard L. Scheef Jr., Associate Professor of New Testament, Eden Theological Seminary, Webster Groves, Mo.

The fellowships are given in the fifth year of a program made possible by a grant of $500,000 by the Sealantic Fund in 1955, having as its purpose the improvement of theological education through stimulating advanced faculty study and strengthening sabbatical leave policies in theological schools.

UNITED SEMINARY ANNOUNCES FACULTY

NEW officers of the board of directors and members of the first faculty of the United Theological Seminary of the Twin Cities, Minneapolis, Minn., have been announced. The school, which will open its doors for the first time in September 1962, was formed recently by the merger of Mission House Theological Seminary, Plymouth, Wis., and Yankton School of Theology, Yankton, S. D.

Elected by the board to serve as its chairman is Dr. Ralph J. Hoffman, Huron, S. D., superintendent of the Congregational Conference of South Dakota. Dr. Hoffman replaces the late Dr. Edward C. Sayler, former dean of Yankton School of Theology.

Heading the new school's faculty is Dr. Ruben H. Huenemann, former pastor of Faith United Church of Christ (E and R), Milwaukee, Wis. Dr. Louis H. Gunnemann, dean of Mission House Seminary, is to be the academic dean of the new institution, with Dr. Allan R. McAllaster, acting dean of Yankton, serving as registrar. Dr. McAllaster will also teach Biblical theology, while Dr. Gunnemann will be Professor of Pastoral Theology.

Other faculty appointments include Dr. Paul L. Hammer, Professor of New Testament Theology; the Rev. Arthur L. Merrill, Associate Professor of Old Testament Theology; Dr. Robert A. Bryant, Professor of Systematic Theology; Dr. George J. Eisenach, Professor of Church History; the Rev. Theophilus F. H. Hilgeman, Professor of Church History and Missions; the Rev. Robert Strobel, Professor of Christian Education; the Rev. Erwin Sprenger, Associate Professor of Homiletics and Field Work; the Rev. Roland G. Kley, librarian; and the Rev. Eugene C. Jaberg, Associate Professor of Speech and Communication.

Basic plans for campus development call for an expenditure of $1,750,000. Negotiations on a site in suburban Minneapolis are still pending.

DR. NORTH ELECTED SECRETARY OF CC GENERAL COUNCIL

Dr. Stanley U. North, Oradell, N. J., general secretary for church extension and evangelism of the Board of Home Missions of the Congregational Christian Churches, was elected secretary of the CC General Council at its session in Philadelphia in June.

As general secretary since 1958, he has been responsible for the over-all administration of eight departments: evangelism, research, town and country, urban church, church extension, church building, health and welfare, and church finance advisory service. From 1941 to 1958 he was in charge of city-mission work for the denomination.

Since 1945 he has been the dean of the Western Congregational Christian Pastors' School, held each summer at La Foret, Colo., which is one of several summer schools for ministers sponsored by the CC Board of Home Missions with the cooperation of the E and R Commission on Church and Ministry.

Before joining the Board of Home Missions Dr. North was minister of Congregational Christian churches in Park Ridge, N. J., Walton, N. Y., and Briar Cliff Manor, N. Y. A graduate of Rutgers University, he received his ministerial training at Union Theological Seminary, New York City, and later did graduate work at Columbia University, where he received a Master of Arts degree in sociology. He also holds a Doctor of Divinity degree from Elon College, Elon College, N. C.

Dr. North assumes the office of secretary of the General Council created by the new by-laws of the General Council at Philadelphia. The General Council of the CC churches will be continued, according to the *Basis of Union,* to discharge necessary legal functions.

Office of Communication

U.C.C. YOUNG PEOPLE TO WORK IN GERMANY

Eight Massachusetts young people are going to Germany to work for one year in a church-related home for underprivileged children in Treysa. Sponsored by Pilgrim Congregational Church of Merrimac, Mass., the group includes Susan Hayward, Mary Ellen McCarron and Marie Dressler, all members of Pilgrim Church; David Ingham and Ingrid Johansen, members of Groveland Congregational Church; Charles Shupe of the Newburyport Baptist Church; Judith May and Constance Fiore, Methodists.

The young people are paying their own way to and from Germany, with some assistance from their churches. They will be the third group of Americans to spend a year in Treysa at the famous *Anstalten Hephata,* a home and school for 850 mentally retarded children and some 450 underprivileged boys between the ages of 8 and 14. The institution specializes in psychiatric group therapy to prepare the children for adoption. At *Hephata* there is a school of social work in which the young people from Massachusetts will participate. Arrangements were made by the Rev. Thomas P. Howard, Pilgrim's minister.

The Commission on World Service of the E & R Church is sending Carol Bounds *(photo below)* of St. John's E and R Church, Grand Rapids, Mich., as a fraternal worker to Germany to spend one year at a West Berlin neighborhood center.

Joel Strauch *(photo above)* of Tabernacle United Church of Christ (E and R), Philadelphia, will participate in the International Christian Youth Exchange by spending his junior year of high school living with a family in Germany. At the same time a German youth will live with Joel's family in Philadelphia. Joel's father, the Rev. Paul E. Strauch, is executive secretary of the Evangelical and Reformed Commission on Stewardship.

Continued on next page ▸

CONNECTICUT LAYMEN'S RALLY CLIMAXES YEAR'S ACTIVITIES

Six hundred and forty-seven Congregational Christian men attended a recent rally at Northford, Conn., sponsored by the Churchmen's Fellowship of the Congregational Christian churches of that state.

Principal speakers were Jackie Robinson, former star of the Brooklyn Dodgers and a member of North Congregational Church, Stamford, Conn., who spoke on "My personal witness," and Dr. John Oliver Nelson, Professor of Christian Vocation and director of field work at Yale University Divinity School, who spoke on the topic "Your personal witness."

A special feature of the program was the recognition given to former state chairmen of the Connecticut Churchmen's Fellowship, three of whom were present: Edward Chase *(left)*, West Haven; Harry Anderson *(second from left)*, Branford; and Clarence Fox *(right)*, Canton Center. The present state chairman, Douglas Benedict *(second from right)* of Northfield, presented the men's project for the coming year. Connecticut churchmen are asked to raise $2,000 to assist in a new Christian witness training program for laymen traveling overseas.

The rally brought to a conclusion a series of schools of churchmanship held throughout the year on the general theme "Friendly visitation." The Rev. John R. deSousa of Hartford is minister for men and missions on the staff of the Connecticut Conference.

PIONEER SCHOOL PREPARES FOR TWELFTH YEAR

Bagby Photo

Zion E and R Church, South Bend, Ind., maintains an unusual Saturday church school, which will soon open its twelfth year of operation. Begun experimentally in 1950 as a "program of Christian education that would achieve alongside the public-school system what some churches seek to accomplish by maintaining a parochial school," the school has met with such enthusiastic response that it is now an accepted feature in the church's program of Christian education.

Classes are held for all grades beginning with the second and continuing through the eighth grade, which meets as the pastor's confirmation class. All teachers are professionally trained and are paid about what they would receive for the same amount of work in the local public-school system. Attendance on the part of the pupils is at least as regular as attendance at public school. The fourteen second-graders, for example, shown in the accompanying photo, were all present for fourteen of the twenty-five weeks of school, from October to Pentecost.

The total enrollment for the 1960-61 season was ninety-six with an average attendance of eighty-two. On the Sunday before Pentecost, when the Saturday classes and their teachers were presented to the congregation, almost one-half of the children could be given recognition for perfect or near-perfect attendance. Four of the twenty-three young people who were graduated from the school received awards for having participated the full seven years.

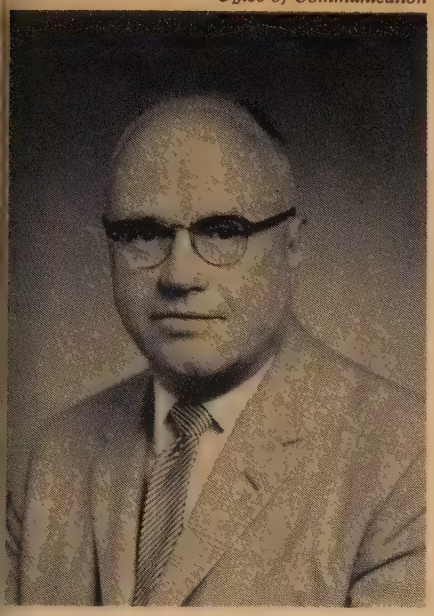
The class time from 9:00 to 11:00 each Saturday morning is divided into two periods separated by a worship service held in the church sanctuary. For the seventh and eighth graders the chief textbook is *My Confirmation.* The younger age groups use standard weekday church-school materials with the principal emphasis on teaching the "language of the Christian faith—the story of the Bible and Bible history." The second, third and fourth graders take time out for a children's choir rehearsal on school time. A junior choir, in which some of the older students participate, rehearses after the school closes at 11 A.M.

One interesting by-product of the Saturday school, according to the pastor, Dr. Edward W. Brueseke, has been the relationships established between parents of the students, resulting in the development of a meaningful Christian fellowship among many families of the congregation. In this way Zion has become a church whose families know each other as families rather than as isolated individuals. Family attendance at and interest in the regular Sunday church-school program has also increased.

Mrs. Phillip Schafer *(seated at desk)* is the teacher of the second-grade class shown in photo. She has taught this grade since the Saturday school began in 1950.

CC HOME MISSION BOARD NAMES NEW PRESIDENT

Office of Communication



ALFRED E. BUCK, a New York City lawyer, was elected president of the Board of Home Missions of the Congregational Christian churches at its recent meeting in Philadelphia. He is also chairman of the board of directors.

A partner in the law firm of Merchant, Olena, Buck and Santomenna, Mr. Buck has been active in city, state and national church affairs. He was recently named president of the board of directors of the New York Congregational Christian Conference. He is also a director of the New York City Association.

Born in Dover-Foxcroft, Me., Mr. Buck attended Dartmouth and Haverford colleges and New York University Law School, where he received his degree in 1930. He is a member of the American Bar Association, the New York State Bar Association, the New York County Lawyers Association and the Brooklyn Bar Association. A 33rd degree Mason, he is a Past Master of the Commonwealth Lodge, F. & A.M., and a Past District Deputy Grand Master.

Before becoming an officer of the Board of Home Missions Mr. Buck was active in New York Conference affairs. He has been moderator of the conference and moderator and president of the board of directors of the New York City Association. An organizer of the New York City Congregational Laymen's Fellowship, he was its president from 1948 to 1951 and the first editor of its publication *The Layman.*

Mr. and Mrs. Buck make their home in Brooklyn, where they are members of the Flatbush-Tompkins Church, of which the Rev. Alfred Grant Walton is minister. Mr. Buck has served the church as a church-school teacher and superintendent, as a deacon and chairman of the board of deacons, president of the men's club and a trustee of the church.

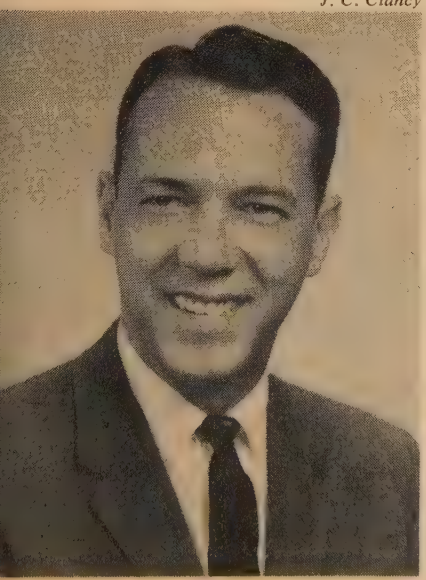
NEW FIELD REPRESENTATIVE FOR TOWN AND COUNTRY CHURCH

THE REV. Horace S. Sills *(see photo)* of Orlando, Fla., was named regional field representative for town-and-country work in Pennsylvania and the Mid-Atlantic Region by the Board of National Missions of the Evangelical and Reformed Church at its recent semi-annual meeting held in Milwaukee, Wis. Mr. Sills will assume this new position on September 1, 1961, with his office in Lancaster, Pa.

Mr. Sills goes to this position from a highly successful national-missions pastorate in Orlando. During his two-year ministry there he organized a new United Church of Christ (with joint Congregational Christian and Evangelical and Reformed sponsorship). Membership has grown to more than two hundred and the first unit of the church building has been erected, dedicated and occupied.

Following completion of his academic studies at Lancaster Theological Seminary, during which he did field research among town-and-country churches in Pennsylvania, Mr. Sills was ordained in 1953 and served for six years as pastor of the Lower Davidson Charge near Lexington, N. C. From there he went to Orlando. He holds ministerial standing with both branches of the United Church of Christ.

J. C. Clancy



MICHIGAN CONFERENCE ELECTS SUPERINTENDENT

DR. Duane N. Vore *(see photo)*, senior minister of First Congregational Church of Battle Creek, Mich., has been elected superintendent and registrar of the Michigan Congregational Christian Conference.

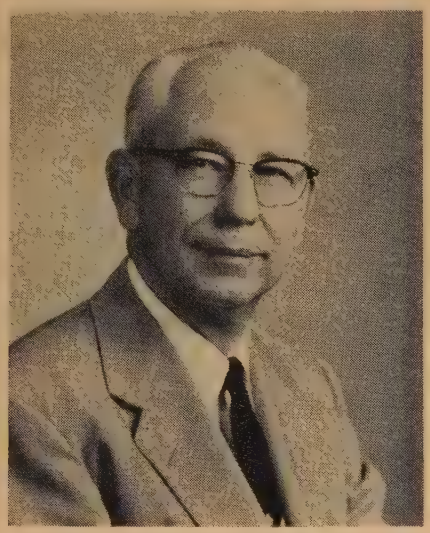
Dr. Vore, who succeeds Dr. Harold N. Skidmore in the conference post, will take office on September 1, 1961, with headquarters in East Lansing, Mich. Dr. Skidmore resigned a year ago to become associate secretary of the Annuity Fund for Congregational Ministers in New York City. During the past year Dr. Samuel N. Oliver of Muskegon, Mich., has served as interim superintendent of the Michigan Conference.

A graduate of Elon College, Elon, N. C., and of Yale University Divinity School, New Haven, Conn., Dr. Vore was ordained in 1940 and served churches in Connecticut, Michigan, Virginia and California. From 1944 to 1946 he served with the U.S. Naval Reserve, Pacific Theater, Naval Personnel Transport. He was granted the honorary degree of Doctor of Divinity by Elon College in 1952.

Dr. Vore has been moderator of the

Michigan Conference, chairman of the conference board of trustees and moderator of the Kalamazoo Association of Congregational Christian churches. He and his wife, the former Marguerite Blackmon, have two sons and two daughters.

In Memoriam



Dr. John R. C. Haas

IN THE recent death of Dr. John R. C. Haas *(see* Herald, *June 29)*, the Evangelical and Reformed Church lost one of its outstanding ministers and a highly devoted denominational officer; St. John's Church, Evansville, Ind., a faithful pastor; the United Church of Christ, one of its most influential leaders from the Evangelical and Reformed constituency; and many of us, a cherished friend whose genial disposition was more than equalled by a personal devotion to Christ and his church that had touched all our lives for good.

Dr. Haas died suddenly, probably almost instantly, Sunday afternoon, June 4, at Salisbury, N. C. He had just finished preaching what Dr. Donald C. Dearborn, dean of Catawba College, characterized as "a masterful sermon" at the college's baccalaureate service. Dr. Haas then joined with his usual fervor in the singing of the closing hymn, "Lead On, O King Eternal." Neither in this nor in the preaching of the sermon did he give any evidence of discomfort. But after the benediction had been pronounced and the participants began to leave the platform, Dr. Haas collapsed and slumped down several steps leading to the floor level, apparently unconscious. Two physicians administered emergency aid and Dr. Haas was rushed to a hospital where he was pronounced dead on arrival. It is altogether likely that death had occurred even before his removal from the scene of his collapse.

John Rudolph Carl Haas was born in Elgin, Ill., son of the late Rev. and Mrs. F. E. C. Haas. He was a graduate of Elmhurst College and Eden Theological Seminary. In 1941 Heidelberg College, on whose board of trustees he served for some years, conferred on him the Doctor of Divinity degree. Ordained in 1918, his pastorates included Emmanuel Church, Irvington, N. J.; St. Paul's Church, Wheeling, W. Va.; and St. John's Church, Evansville, Ind., where he served from 1944 to the time of his death.

His services beyond the parish were many: secretary and later president of the Pennsylvania District of the former Evangelical Synod of North America; first president of the Southeast Ohio Synod of the Evangelical and Reformed Church; for ten years a member and vice chairman of the Commission on Higher Education; since 1944 a member of the board of trustees of the Protestant Deaconess Hospital in Evansville and for many years secretary of the board; one-time vice president of South Indiana Synod.

In 1950 he was elected a member of the General Council of the Evangelical and Reformed Church and in 1956 first vice president of the church. In 1959 he, with Mrs. Haas accompanying him, represented the Evangelical and Reformed Church and the United Church of Christ at the 400th anniversary of the Reformed churches in France and Switzerland. Since 1957 he had served as a member of the General Board of the National Council of Churches.

Dr. Haas became associated with the movement toward establishment of the United Church of Christ when, about fifteen years ago, the original Evangelical and Reformed membership on the joint committee that prepared the *Basis of Union* was enlarged. After negotiations were resumed in 1954, his activity increased both as a member of the E and R General Council and of the Executive Council of the United Church since its establishment in 1957, and also as a member and co-convener of the Committee on Methods of Solicitation, Collection and Disbursement of Missionary, Benevolent and Administrative Funds. He was to have been nominated, and no doubt would have been elected, a member of the Executive Council of the United Church of Christ at the recent Third General Synod.

The Twelfth General Synod of the Evangelical and Reformed Church, meeting in Philadelphia at the end of June, expressed its "deep appreciation and affection" for Dr. Haas, "whose life and labors have so richly blessed our fellowship."

JAMES E. WAGNER
President, E and R Church.

OBITUARIES

THE REV. FRITZ F. W. DEUSCHLE, St. Louis, Mo., a retired E and R minister, died June 19 at the age of 79. Educated at Elmhurst College, Elmhurst, Ill., and Eden Theological Seminary, Webster Groves, Mo., he was ordained in 1909 and served churches in Missouri, Minnesota, Iowa and Illinois before retiring in 1940. Mr. Deuschle is survived by one son and four daughters.

THE REV. JOHN EGGER, retired E and R minister of Portland, Ore., died June 9 at the age of 81. Educated at Mission House College and Mission House Seminary, Plymouth, Wis., he was ordained in 1911 and served churches in Missouri, Indiana, Illinois, Iowa and Oregon. His widow survives.

THE REV. J. EDWIN ELDER, a retired Congregational Christian minister of Boise, Idaho, died June 17 at the age of 75.

Born in Johnson County, Kan., Mr. Elder was a graduate of Ottawa University, Ottawa, Kan., and Rochester Theological Seminary, Rochester, N. Y. He was ordained in 1918 and held pastorates in Utah, Colorado, Kansas and Idaho.

He is survived by his widow, two sons, two daughters, three brothers, two sisters and eight grandchildren.

MRS. ELISABETH LOGAN ENNIS, wife of Dr. Merlin W. Ennis of Lexington, Mass., and a Congregational Christian missionary in Angola, Africa, for thirty-eight years, died June 8 at the age of 80.

Born in Hortonville, Wis., Mrs. Ennis attended Lawrence College, Appleton, Wis., and was graduated from the University of Oregon. After a year of graduate study at Wellesley College, she taught in the Oregon public schools.

In 1907 she married Dr. Ennis, who was then on furlough in the United States after four years of general missionary work among the Ovimbundu people of Angola under the auspices of the American Board. She returned with him to Africa.

At the time there was not a single literate person in the area. When they returned to the United States for their preretirement furlough almost four decades later, they left behind them hundreds of schools and some 8,000 church members.

Mrs. Ennis is survived by her husband, one son, two daughters and ten grandchildren.

DR. CLARENCE S. GILLETT, 66, Congregational Christian educator in Japan for forty years, died June 17 at Matsuyama, Japan. *(Continued on next page)*

Dr. Gillett, who had served under the auspices of the American Board of Commissioners for Foreign Missions since 1921, had been principal of the Shinonome Girls Junior and Senior High School at Matsuyama for the past twelve years. He had previously worked in Tokyo, Sendai and Kyoto.

Born in Sterling, Colo., Dr. Gillett was educated at Pomona College, Claremont, Calif., Columbia University and Union Theological Seminary, New York City. In 1937 he received the Doctor of Education degree from Columbia University.

In 1921 Dr. Gillett and his wife, the former Marion Magoun, were appointed American Board missionaries.

Recalled to the United States in 1941 because of the war, Dr. Gillett maintained close contact with many Japanese by serving as executive secretary of the Congregational Christian Committee on Japanese Evacuees.

In 1947 he was asked to help reopen the American Board's mission work in the Marshall and Caroline Islands.

Returning to Japan in 1949, the Gilletts found that the Shinonome School had been completely destroyed. They helped to rebuild the school and Dr. Gillett became its principal while his wife taught and worked with Japanese churchwomen. In 1958 the Japanese Government conferred upon Dr. Gillett the Fifth Order of the Rising Sun in recognition of his service to the Japanese people. His widow, two daughters and a brother survive.

MRS. MARION STAFFORD HARLOW, wife of Dr. S. Ralph Harlow of Oak Bluffs, Mass., a retired Congregational Christian educator and missionary, died June 20. She was 74 years of age.

Dr. and Mrs. Harlow went to Turkey in 1912 under the auspices of the American Board and taught for ten years at International College in Smyrna (Izmir).

They returned to the United States and spent thirty years in Northampton, Mass., where Dr. Harlow was Professor of Religion and Biblical Literature at Smith College. During several sabbatical leaves they went to Greece where they worked in Pierce College and the School of Religion in Athens. In 1946 they returned to the Near East to do refugee work under the U.N.R.R.A. program and teach at Pierce College.

Born in Brooklyn, N. Y., Mrs. Harlow was a graduate of Radcliffe College, Cambridge, Mass. She did social service and church work in New York City before her marriage. She is survived by her husband, a son and two daughters.

MRS. ALICE HARTZELL, Latrobe, Pa., widow of the Rev. Cyrus M. Hartzell, a minister of the former Reformed Church in the United States, died June 17 at the age of 88. Mr. Hartzell, who died in 1931, had served Christ Church, Latrobe, for twenty-eight years. Mrs. Hartzell is survived by a son and a daughter.

MRS. MILDRED WALDO HALL HESS, a Congregational Christian missionary in India and Japan for thirty-seven years under the auspices of the American Board, died May 27 at Oregon City, Ore. She was 73 years of age.

Dr. and Mrs. James M. Hess went to India in 1915, but were transferred to Japan a few months later and spent four years at Doshisha University in Kyoto.

(Continued on next page)

A Memo to Pastors and Parents

EUROPEAN CONFERENCE RETREAT

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Berchtesgaden, Germany

AUGUST 21-25, 1961

LEADERS:

The Rev. Dr. Burton Thurston, American University, Beirut, Lebanon; the Rev. Dr. Roy Pearson, Dean, Andover Newton Theological School; the Rev. Donald H. Frazier, West Haven Congregational Church, West Haven, Conn.; the Rev. Morris C. McEldowney, associate minister, Old First Church, Springfield, Mass.; Ture Bengtz, professor, Boston School of Fine Arts, Boston, Mass.; Chester W. Jenks, layman, Manchester, N. H.; Theodore Schwalm, president, E and R Churchmen's Brotherhood; Dr. H. E. Hoff, E and R layman, Lodi, Calif.

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How to use this issue

WATCH HISTORY . . .

. . . being made as the United Church of Christ begins its worldwide ministry. Readers of the *Herald* hold front-row seats as the United Church is organized. This issue brings together the "State of the church" messages of Co-presidents Fred Hoskins and James E. Wagner (page 2), reports of the historic Third General Synod and some of the important statements that delegates heard.

USE THIS ISSUE . . .

. . . as a basis for reporting on and discussing the General Synod meeting in your men's and women's organizations or other groups. Lay fellowship groups will note especially the article by Emily C. Lester (page 19).

MISSIONARY COMMITTEES . . .

. . . will study with interest the reports on our united homeland ministries by Harland G. Lewis (page 15) and on our united world ministries by Alford Carleton (page 14).

SOCIAL ACTION CONCERNS . . .

. . . of the Philadelphia General Synod are recounted by Huber F. Klemme (page 18).

THE SYNOD THEME . . .

. . . "Jesus Christ: the Lord and light of life" is treated by Leslie E. Cooke (page 16). Discuss the implications of this affirmation for the organization of the church, for social concerns and for the Christian mission as these are described in this issue.

SAVE THIS ISSUE . . .

. . . in your personal or church library. Additional copies are available while the supply lasts, at 15 cents each from the New York or St. Louis office.

J.M.B.

(Continued from page 33)

They returned to India in 1920 and were assigned to the American College in Madurai City, where they served until their retirement in 1952. Dr. Hess was bursar and head of the English department and Mrs. Hess assisted him, mainly in library work and religious education.

After their retirement Dr. and Mrs. Hess lived in Elon College, N. C., where Dr. Hess was a member of the college faculty.

A native of Willimantic, Conn., Mrs. Hess was educated at Rhode Island Normal School and the University of Chicago.

Surviving, in addition to her husband, are a daughter, a brother, a sister.

THE REV. THOMAS GARFIELD JONES of Danville, Pa., pastor of the Mausdale-Ridgeville Charge in Susquehanna Synod (E and R), died June 6 at the age of 67. Following his graduation from Lancaster Theological Seminary, he was ordained to the Christian ministry in 1927. Before going to Danville Mr. Jones served two other charges in Pennsylvania. Surviving are his widow, a son and a daughter.

MRS. ESTHER STUERMER JUD, wife of the Rev. Gerald J. Jud, director of the Office of Evangelism of the United Church of Christ, Cleveland, Ohio, drowned near West Haven, Conn., on July 4 following a boating accident.

Born in Lincoln, Neb., Mrs. Jud was a graduate of the University of Nebraska and Yale University Divinity School. She and Dr. Jud were married in 1944 immediately following her graduation from the Divinity School.

Before going to Cleveland, Dr. and Mrs. Jud served the First Congregational Church of West Haven, Conn., and Central Congregational Church, Worcester, Mass.

In addition to her husband, Mrs. Jud is survived by a son and two daughters.

HENRY W. KLEBER of Detroit, Mich., a member of the synodical council of Michigan-Indiana Synod (E and R) from 1957 to 1961, died May 16 at the age of 58.

A member of Messiah Church, Detroit, Mr. Kleber was a delegate to the E and R General Synod in 1956 and the Uniting General Synod in 1957; he was also to have been a delegate to the General Synods of the Evangelical and Reformed Church and of the United Church of Christ in Philadelphia. He served as legal counselor for Michigan-Indiana Synod and for the Evangelical Deaconess Hospital in Detroit. Surviving are his widow and his mother, who is the widow of the Rev. Leonard Kleber.

MRS. ADELE H. PFEIFFER of Springfield, Ohio, widow of the Rev. Paul Pfeiffer (E and R), died April 29. Before his death in 1951, Mr. Pfeiffer had served St. John's E and R Church, Springfield, Ohio, for twenty-nine years. He had also held pastorates in Missouri and Indiana. A daughter and a son survive.

MRS. MIZELLA R. SHREINER of Livonia, Mich., wife of the Rev. I. Kenneth Shreiner, died May 6 at the age of 29. Before going to the Church of the Nativity in Livonia, she and her husband served a church in Pennsylvania. Mrs. Shreiner was active in the Detroit Regional Guild and conducted workshops for nursery-department teachers. Her husband and two sons survive.

REV. CONRAD N. SPRENGER, retired E and R minister of Pittsburgh, Pa., died June 18 at the age of 83. Educated at Elmhurst College, Eden Theological Seminary and the Oberlin Graduate School of Theology, he was ordained in 1902 and served pastorates in Missouri, Ohio, Iowa, Maryland, Indiana, Pennsylvania, New York, Michigan and Illinois. Two sons and a daughter survive.

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Church and Ministerial RECORD

E and R Address Changes

ARVAY, A. ARTHUR, 2010 Summer St., Youngstown 11, Ohio, pastor of St. Paul's, (new).

BOESCH, HAWTHORNE E., Wellston, to 6006 E. Fourteenth St., Kansas City 26, Mo., pastor of St. Paul's.

BRETSCH, FREDERICK P., Judson, N. D., pastor of Bethel and Flasher Congregational Church, (new).

BRUEGGEMANN, EDWARD D., Napoleon, Mo., to 123 E. Dee St., Lebanon, Ill., pastor of the Lebanon-Summerfield Charge.

CARSON, J. RICHARD (Ch), Fort Benning, Ga., to Headquarters, 1st B.G., 32d Inf., APO 7, San Francisco, Calif.

CONRAD, MERLIN L., 102 Brook St., Titusville, Pa., pastor of St. Paul's, (new).

CRONENBERG, JOSEPH C., Maeystown, to 504 W. Front St., Bloomington, Ill., pastor of St. Luke's.

CURRAN, WADE H. JR., Route 6, Lexington, N. C., pastor of Lower Davidson Charge, (new).

DAVIS, DANIEL G., 1211 Union Boulevard, Allentown, Pa., pastor of St. Peter's, (new).

ELKIN, ROBERT S., Cedar Falls, to Donnellson, Iowa, pastor of the Primrose-Franklin Charge.

FARKAS, SANDOR, 408 Third St., Leechburg, Pa., pastor of Hungarian Church, (new).

FLOTRON, JOHN R. III, Norwood, Ohio, to 1511 E. College Ave., St. Louis 7, Mo., pastor of St. James'.

HALTEMAN, GEORGE B., R. D. 1, Berlin, Pa., pastor of the Glade Charge, (new).

HEINL, JOHN M., 1421 W. Madison St., Milwaukee 4, Wis., assistant pastor of Zion, (new).

HENGEN, WALTER SCOTT III, West Mifflin, Pa., pastor of Mount Zion, (new).

HOSTO, ROBERT H., Alma, Kan., (correction).

IRWIN, FRED H. JR., Centre Hall, to Willow Street, Pa., pastor of Willow Street Church.

KELLER, JOHN A., Market St., Marine City, Mich., (retired).

KERR, CLIFTON W., 309 Hitt St., Columbia, Mo., pastor of The Chapel, (new).

KLUETER, PAUL E., Waubeka, Wis., pastor of the Waubeka-Fillmore Charge, (new).

KOHLMANN, EDWARD L., to 299 Twenty-fifth Ave., Apt. 2R, Bellwood, Ill., (change of residence).

LAWHEAD, W. LEE, 237 S. Broad St., Naza

reth, Pa., assistant pastor of St. John's, (new).

AR, ALTON E., Jerseyville, Ill., to 623 Jackson St., Sandusky, Ohio, pastor of Emmanuel.

AY, LARRY K., Gering, Neb., to R. D. 1, Rockford, Ohio, pastor of St. Paul's.

LLER, GEORGE J., Delmont, Pa., pastor of the Delmont Charge, (new).

ODSCHIEDLER, L. E., Jasper, to R. R. 1, Lynnville, Ind., (on leave of absence).

USSER, J. ROBERT, Transfer, Pa., pastor of the Pymatuning Charge, (new).

ENKAMP, CHRISTIAN G., Route 2, Milford, Neb., pastor of the Goehner-Milford Charge, (new).

ULI, ROBERT E., 128 N. Washington St., Butler, Pa., pastor of Bethany, (new).

ELER, JUNIUS Y. JR., 19 Orchard Terrace, Burlington, Vt., chaplain to college students, Vermont Congregational Conference, (new).

RL, ROGER D., 324 Henry St., Crestline, Ohio, pastor of Calvary, (new).

TERS, PAUL R., Fifth and Allen Sts., Allentown, Pa., assistant pastor, Dubbs Memorial, (new).

HERRY, KENNETH L., R. R. 1, Mount Vernon, Ind., pastor of Immanuel, Marrs Center, (new).

HILD, PETER (E), Fremont, to 909 Seventh St., Kiel, Wis.

HOLZE, WILLIAM E., to 4443 Hunnicutt Drive, San Antonio 19, Tex., (change of residence).

HORTINGHUIS, JOHN F., Norway, to R. D. 1, Wellsburg, Iowa, pastor of St. Peter's.

MITH, WAYNE L., 104 S. Seventh St., Duquesne, Pa., pastor of Grace, (new).

NNEBORN, GEORGE JR., Sidney, to 3867 Drakewood Drive, Cincinnati 9, Ohio, pastor of Oakley.

PITZER, DELANO V., 1110 "O" St., Gering, Neb., pastor of Zion, (new).

TOERKER, C. FREDERICK (G), to Ecumenical Voluntary Service, National Student Christian Federation, Room 753, 475 Riverside Drive, New York 27, N. Y.

ODD, RALPH K., Lebanon, to 727 North St., Jim Thorpe, Pa., pastor of Christ Church.

JLAKI, FRANCIS (E), North Madison, Ohio, to 561 S.E. Second Terrace, Norwood Subdivision, Pompano Beach, Fla.

LMER, JEROME E., 907 Elm St., Marysville, Kan., pastor of Evangelical, (new).

PTHEGROVE, FRANKLIN J., 1230 Huntingdon St., Philadelphia 33, Pa., pastor of a new mission to be established, (new).

AN VOORHIS, C. RICHARD (D), New Haven, Conn., to 1720 Chouteau Ave., St. Louis 3, Mo., secretary of communications and publication of the United Campus Christian Fellowship.

AGNER, ROY V., 1706 S. Wenona St., Bay City, Mich., pastor of First, (new).

ENCK, EDWIN O., 608 Main St., Berlin, Pa., pastor of Trinity, (new).

WEIZIG, CHARLES R. JR., 1 Westmoreland Circle, Washington 16, D. C., assistant pastor of Westmoreland Congregational Church, (new).

Code: Ch—Chaplains in the Armed Forces; E—Emeriti, retired or disabled; G—In Christian service, but outside the Evangelical and Reformed Church; D—Ministers in denominational work.

CC Calls

ABEL, JOHN A., to First, Sheridan, Wyo.

ALDRICH, GORDON M., to First, Highland, Illinois.

ALLEN, JOHN M., to minister to youth, Plymouth, Minneapolis, Minn.

AMES, JOHN W., First, Wilton, Me., to Great Barrington, Mass.

BARRON, ROBERT, to Parkville, Brooklyn, New York.

BECKER, HAROLD H., Wright, Boise, Idaho, to Burlington, Wis., September 1.

BEVERIDGE, IRVING C., First Christian, Philadelphia, Pa., to Savannah, N. Y.

BLAKNEY, RAYMOND B., ABCFM, to Prospect, Seattle, Wash., September 1.

BOLTZ, THEODORE W., First, Passaic, N. J., to associate, First, West Hartford, Conn.

BOSTON, ARTHUR A., Laura, to Piqua, Ohio.

BURKHARDT, CARL A., Disciple, to interim, Ekalaka, Mont.

CHRISTIANSON, CHARLES G., First, Dalton, Mass., to associate, Church of the Redeemer, New Haven, Conn.

COOK, RALPH M., Second, Amherst, Mass., to First, Granby, Conn.

DICKINSON, SELDEN C. JR., associate, First Plymouth, Lincoln, Neb., to associate, First, Oak Park, Ill.

DOLDE, WALTER, First E and R Church, Maquoketa, Iowa, is also serving the Congregational church in Maquoketa.

EDSON, JAMES, to student minister, Brighton, Wellington, Ohio.

ENGLAND, WILLIAM L., to campus ministry, University of South Dakota, Vermillion.

EYMAN, DONALD E., associate, Old First, Springfield, Mass., to Candor, N. Y.

FITZGERALD, JOHN, to Sandy Point, Stockton, Me.

FLETCHER, DOUGLAS W., First, Cortland, N. Y., to United, Richmond Heights, Cleveland, Ohio.

FOSTER, HARRY A., Schenectady, N. Y., to North Chelmsford, Mass.

FRANZIUS, FREDERICK, to Franklin, Conn.

GEORGE, P. V., United Church of India, Berlin, Montpelier (R.D. 2), to Bradford, Vt., September.

GIBSON, RAYMOND E., South, Pittsfield, Mass., to Central, Providence, R. I.

GILBERT, LEWIS L., assistant superintendent, Ohio Conference of Congregational Christian Churches, Cleveland, Ohio, to executive secretary, Congregational Board of Pastoral Supply, Boston, Mass., September 1.

GRIFFITHS, PHILIP B., Community, Solon, Ohio, to East Orange, N. J., September 1.

GUERDAT, THOMAS E., to Federated, Reeds Corners, N. Y.

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HANSEN, JAMES R., minister of education, United, Wilbraham, to assistant, East Longmeadow, Mass.

HARTMAN, JUSTIN J., Norfolk, Conn., to Evangelical, Acton Center, Mass.

HEAL, JOHN C., Cross Roads Community, Lakewood, to Union, Shafter, Calif.

HILDEBRANDT, LEONARD H., First, San Jose, Calif., to educational director of the Western Division of the Peace Corps.

HOELSCHER, DWIGHT A., minister of youth, First, Prescott, to assistant, North, Phoenix, Ariz.

HOWARD, MALCOLM, Methodist, to Federated, DeRuyter, N. Y.

JACOBS, MARVIN L., Presbyterian, Highland Park, to minister of visitation, Lake Avenue, Pasadena, Calif.

KEIM, ROBERT E., Canoga Park, to Parkside, Sacramento, Calif.

KELLEY, DAVID M., to Union, Tokyo, Japan.

LAFFERTY, SAMUEL M., to Veazie, Me.

LANDERS, LAWRENCE, to student assistant, First, Lorain, Ohio.

LINDEGREN, ROBERT W., First Hawaiian and Foreign, Waimea, Kauai, Hawaii, to associate, First, Bellevue, Wash.

LINDSAY, LINDEN M., Presbyterian, to interim, Park Slope, Brooklyn, N. Y.

LINK, KENDALL, associate, First, Marblehead, Mass., to Dr. Jones Memorial, Scranton, Pa.

LONG, D. HERBERT, to East Orrington, Me.

LORD, RAYMOND W., assistant, United, Grayslake, to minister, Ravenswood, Chicago, Ill.

MAPES, RICHARD M., Community Federated, Olmsted, to minister and assistant superintendent, Ohio Conference of Congregational Christian Churches, Cleveland, Ohio.

MC CREA, KENNETH T., Federated, East Arlington, Vt., to associate, United, Bridgeport, Conn., September 1.

MC KINNIE, MARSHALL A., Community, Klamath Falls, Ore., to Arlington, Wash.

MC NEIL, J. B., Methodist, to Mansfield Parish, including Underhill, Vt.

MEYER, ROBERT, student, to Colwell, Iowa.

MINA, MINA E., Disciple, First, Aitken, Minn., to First, Jackson, Mich.

MINNICK, DALLAS, Free Methodist, is also serving First, Emmetsburg, Iowa.

MOORE, MRS. OLAH BROWNSON, Thompson Falls, Mont., to Houghton, S. D.

MORGAN, DONALD, EUB, to Wells County Parish (Fessenden, Hurdsfield and Heaton), N. D.

NEWTON, SETH W., Hollis, N. H., to Florence, Northampton, Mass.

OWEN, WILLIAM W., Ocean Avenue, Brooklyn, N. Y., to Westville, New Haven, Connecticut.

PARKER, C. HALDOR, Community Church at the Circle, Mount Vernon, N. Y., to Queen's Theological College, Kingston, Ontario, Canada.

PATON, JAMES, to student minister, Troy, Welshfield, Ohio.

PERKINS, JACK E., associate, First, Winter Park, to First, Melbourne, Fla., September 1.

REITER, HENRY, Culbertson, will also serve Trenton, Neb.

REYNOLDS, JOHN M., First, Park Ridge, N. J., to First, Bakersfield, Calif.

ROAT, GERALD, student, to St. James, Chicago, Ill.

SAPUNAR, JAY, to Panama and Maricopa, California.

SCHAEFER, JAMES W., First, Cannon Falls, Minn., to associate, Wyandotte, Mich.

SCHEITINGER, GEORGE J., E and R, to assistant, First, Melrose, Mass.

SCHERFEE, JAMES F., First, Oildale, to assistant, Bay Shore, Long Beach, Calif.

SCHNABEL, RUDOLPH K., to Blaine, Wash., October 1.

SCHOWE, HERBERT H., Chapin, Iowa, to Zwingli E and R, West Concord, Minn.

SCHRODER, PETER C., Lutheran, to Brentwood, N. H.

SCHUBERT, GEORGE H., to Community, Scappoose, Ore., September 1.

SEGEDY, RONALD, E and R, student minister, Willoughby, Eastlake, Ohio, to Elkhorn, Wisconsin.

SELLARS, ALASTAIR C., Arlington, Jacksonville, to First, Lake Worth, Fla., September 1.

SLOTTEN, RALPH L., Olivet, St. Paul, Minn., to Defiance College, Defiance, Ohio, September.

SPEARS, RICHARD, Methodist, to Community, San Dimas, Calif.

STANDISH, ALFRED E., Methodist, to West Newfield, Me.

STONE, SAMUEL, EUB, to Temple, Marion, Indiana.

TILTON, D. WARD, to United, Trotwood, Ohio.

TREAT, ROGER E., to part-time minister to parish, First, Springfield, Vt.

TRIMBLE, JAMES C., Falcon Heights, St. Paul, Minn., to Boulevard, Detroit, Michigan.

VIETZE, BARBARA ANN, to director of religious education, Trinity, Gloucester, Massachusetts.

VIETZE, FRANK A., to assistant, Trinity, Gloucester, Mass.

WHITE, HAVES, Presbyterian, to Riverside Community, Rockford, Ill.

WILCOX, RICHARD W., Christian, to First, Raynham Center, Mass.

WILDER, JOHN W., Forest Home, Roanoke, to Mount Olive, Tallassee, Ala.

WILLCOX, W. BREWSTER, to assistant, Union, St. Louis Park, Minn.

WINTERSTEEN, WILLIAM, to Richmond, Vt.

WITHAM, ROBERT D., to Federated, Northfield, Vt.

WRATCHFORD, EUGENE P., Church of the Brethren, to Pacific Union, Westport, Massachusetts.

WRIGHT, THOMAS W., Hall, to Burrville and Rutland, Watertown, N. Y.

WYCOFF, W. ALFRED, Grantwood, Cliffside Park, N. J., to Holy Trinity United, Levittown, N. J.

CC Resignations

AESCHLIMAN, ADRIEN R., Bethany, Rye, N. H., August 15.

AISENBREY, DONALD, Bethlehem, Alpena and New Zion, Wessington Springs, South Dakota.

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ALLEN, WILLIAM W., First, Pueblo, Colo.
BADDER, CORAL F., First, Bradenton, Fla., to retire, December 31.
BALLOU, EARLE H., acting director, overseas program, Church World Service, to retire.
BEAN, DAVID, Potosi, Wis.
BERGHOEFER, FREDERICK J., St. James, Chicago, Ill., to retire.
BLOUGH, HOMER E., Curtis, Neb., to retire.
BROWN, ARNOLD M., Wood, S. D.
BURDA, ROBERT W., associate, Plymouth, Lansing, Mich.
CAMPBELL, THOMAS H., Broad Street Christian, Westerly, R. I., to study.
FAUSNACHT, CHARLES H., Van Cleve, Melbourne, Iowa, September.
GRAF, STANLEY W., First, Corona, Calif.
GREENE, RALPH D., Staffordville, Conn.
HAINER, CHARLES A., Newent, Lisbon, Conn.
HAM, CHESTER R., Columbia and Houghton, South Dakota.
HANNAY, E. A., Federated, Pawlet, Vt., to retire.
HARTMAN, JUSTIN J., First, Norfolk, Conn.
HAYES, BERT, Liberty Chapel, Bladen, Ohio.
HODGES, TERRY M., Federated, Dover, Kan.
HUTCHINSON, THOMAS J., United, Ludlow, Vermont.
ISRAEL, ERNEST A., First, Neosho, Mo.
JACKSON, NORMAN W., Orchard Ridge, Madison, Wis.
KENOWER, JOHN R., Knightsville, Cranston, Rhode Island.
KENT, WILLIAM J., Pilgrim, Denver, Colo., to retire.
KLEMT, CALVIN, United, Big Rapids, Mich., to study.
LOCKHART, DALE L., Truro, Iowa.
MARTINSON, EINAR M., Community, Westchester, Ill., to enter business.
MEEK, DONALD J., First, Flagler, Colo.
MULDER, J. CALVIN, Bethel, Edmond, Okla.
MURRAY, MARTIN ROY JR., Community, Wiggins, Colo.
NORTHRUP, ARTHUR O., Community, Middletown Springs, Vt.
OLSON, EDWIN A., Tilton and Sanbornton, N. H., September 1.
RAEF, FRANK, First, Dayton, Wyo.
RANDALL, FRANCIS P., First, Alameda, Calif.
REBMANN, EDWARD A., Federated, Colchester, Conn.
REID, DAVID W., Federated, Pittsfield and Gaysville, Vt., to retire.
RIDDIOUGH, WILLIAM R., Machias, Marshfield and Whitneyville, Me., to retire, October.
RIEWALD, ARTHUR G., assistant, Lake Avenue, Pasadena, Calif., to study.
ROSE, DAVID D., First, Salem, Ore., August 31.
SAARION, MRS. HELEN, South Thomaston, Maine.
SANDFORD, JACK L., First, Streator, Ill.
SPANGLER, N. WAYNE, associate, Brecksville, Ohio.
STINEFORD, RAYMOND E., Alfred, Me.
STUDEBAKER, H. A., interim, North Miami, Fla., to retire in Glenville, N. C.
SULD, HENRY, United, Warner, N. H.
TRESIDDER, FREDERICK J., Trenton, Neb., to retire.
TYLER, WILLIAM F., First, Canterbury, Conn.
WHITE, W. ROBERT, Federated, South Royalton, Vt., to retire.
WILLIAMS, CARLTON J., Old Stone Federated, Rockton, Ill., to retire.
YARIAN, STANLEY O., student assistant, Troy, Welshfield, Ohio.
YETTRU, CARL H., Bridgewater and Clayville, N. Y., to retire, September 1.

CC Recognitions, Dedications, Installations, Ground Breaking, Anniversaries and Ordinations

AURORA, Colo., Parkview, recognition of church and its minister, THE REV. WILLIAM F. HOBBS, by the Denver Association of Congregational Christian Churches and Ministers, May 21.

BAKERSFIELD, Calif., College Heights, dedication of first unit, June 4.

BATTENHOUSE, PAUL F., installation, First, Danbury, Conn., May 21.

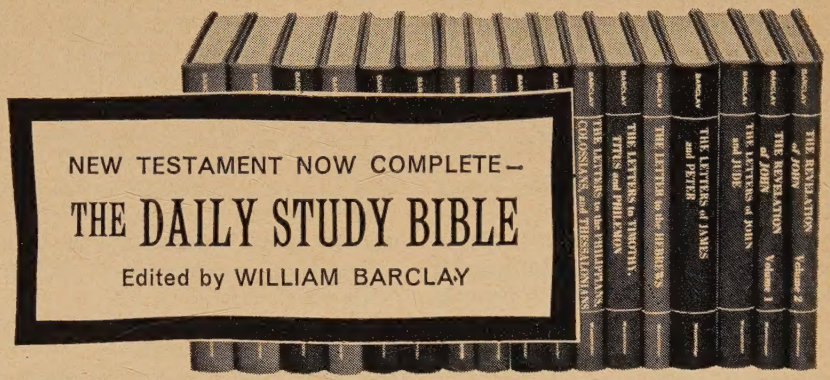
BILLERICA, Mass., First, dedication of the John Harold Dale Memorial Chapel, May 7. Dr. Dale was minister of the church for fifty-three years.

BOYLE, KENNETH A., installation, Union, North Reading, Mass., May 21.

CALIFORNIA CITY, Calif., ground breaking for new church.

CARLSON, ALEXANDER S., installation as pastor and teacher, United, West Milton, Ohio, June 4.

CHAMBERLIN, ROBERT J., installation, Glen



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Olden, Pa., March 11.

COLBURN, JOHN L., recognition, Colonial, Los Angeles, Calif.

EAST HAVEN, Conn., First, 250th anniversary.

ELMWOOD, Conn., Community, 40th anniversary and 40th anniversary of the ordination of DR. JAMES F. ENGLISH, the church's first minister, April 22.

FAIRCHILD, LAWRENCE W., installation, Plymouth, Fort Wayne, Ind., May 7.

FRANZIUS, FREDERICK, ordination, Central, Lynn, Mass., June 11.

GREENWICH, Conn., Second, cornerstone laying for Christian education and administration buildings, April 16.

GREVATT, E. BARENT, ordination, First, Montclair, N. J., June 18.

HALL, WILLIAM S., installation, First, Estelline, S. D., April 23.

HERBERT, THOMAS R., installation, First, Grace United and Faith United, Mahanoy City, Pa., April 9.

HORVATH, WAYNE W., ordination, First, Painesville, Ohio, June 11.

JOHNSON, BOYD M., recognition, First, Woodbridge, N. J., June 4.

KELLY, HERBERT G., installation, First, Fonda, Iowa, June 18.

KIESELHORST, CLARENCE, ordination, Church of the Chimes, Van Nuys, Calif., June 18.

KNOEBEL, EDGAR, ordination, First, Boulder, Colo., May 28.

KRASS, ALFRED C., ordination, North, Woodbury, Conn., June 12.

KURTZ, RONALD G., installation, West Avon, Avon, Conn., June 18.

MAC LEAN, GARVEY F., ordination, Centre, Lynnfield, Mass., June 4.

NEW BRITAIN, Conn., First, dedication of new church, June 4.

OTWAY, H. EDWARD, ordination and installation as minister, Granite Falls, Minn., June 11.

ROBINSON, WAYNE B., ordination, First, Wenham, Mass., June 18.

SANFORD, KENNETH J., installation, First, Hyde Park, Mass., June 7.

SESSA, ALFRED M., ordination and installation, First, Darien, Conn., June 4.

SIMMONS, JAMES PATTERSON, ordination, First, Wakefield, Mass., June 11.

SUFFOLK, Va., Bethlehem Christian, ground breaking for new sanctuary.

TIBBETS, EMMA AND PERCY J., directors of Rapid City Indian Community Center, recognition for "meritorious achievement in public service" by the South Dakota School of Mines and Technology.

TRAUTMANN, CHARLES, ordination, Victoria, Jamaica, N. Y., June 18.

TROUT CREEK, Mont., Community, recognition by the Western Association, April 30.

TRUE, G. DALE, ordination, West Brooksville, Me., June 18.

WEST BOYLSTON, Mass., ground breaking for remodeling sanctuary and addition to the parish house, June 11.

WIKSTROM, GUNNAR JR., ordination, First, Melrose, Mass., May 28.

WILLIAMS, JAMES H., ordination, Boulevard, Detroit, Mich., May 21.

WOLFGRAM, DALE L., installation, Pilgrim, Madison, Wis., April 9.

YUNGCLAS, DONALD R., installation as associate, Countryside, Omaha, Neb., April 30.

E and R Ordinations

ARVAY, A. ARTHUR, Hungarian, Phoenixville, Pa., June 11.

BRETSCH, FREDERICK P., Hope, Milwaukee, Wis., June 11.

CONRAD, MERLIN L., Paradise, Louisville, Ohio, June 11.

CURRAN, WADE H. JR., St. John's, Kannapolis, N. C., June 18.

DAVIS, DANIEL G., St. Peter's, Allentown, Pa., June 11.

FARKAS, SANDOR, Hungarian, Leechburg, Pa., May 28.

HALTEMAN, GEORGE B., Brownbacks, R. D. 1, Spring City, Pa., June 11.

HEINL, JOHN M., First, Waukesha, Wis., June 18.

HENGEN, WALTER SCOTT III, Trinity, Norristown, Pa., June 18.

KERR, CLIFTON W., Salem, St. Louis, Mo., June 11.

KLUETER, PAUL E., Eden, Edwardsville, Ill., June 11.

LAWHEAD, W. LEE, Trinity, Pottsville, Pa., June 11.

MILLER, GEORGE J., St. Peter's, Seemsville, Pa., June 9.

MUSSER, J. ROBERT, Hummelstown, Hummelstown, Pa., June 11.

NIENKAMP, CHRISTIAN G., St. John's, Genoa, Ohio, June 15.

PAULI, ROBERT E., Trinity, Scranton, Pa., June 9.

PEELER, JUNIUS Y. JR., Ursinus, Rockwell, N. C., May 28.

PERL, ROGER D., St. John's, Mehlville, Mo., June 11.

PETERS, PAUL R., St. John's, Laurys Station, Pa., June 11.

SCHERRY, KENNETH L., Pleasant Run Boulevard, Indianapolis, Ind., June 4.

SMITH, WAYNE L., Hamilton Park, Lancaster, Pa., June 11.

SPITZER, DELANO V., Hope, Streeter, N. D., June 11.

ULMER, JEROME E., Immanuel, Fullerton, N. D., June 11.

UPTHEGROVE, FRANKLIN J., St. Andrew's, Philadelphia, Pa., June 4.

WAGNER, ROY V., St. John's, Newark, Ohio, June 18.

WENCK, EDWIN O., Immanuel, Catonsville, Md., June 18.

ZWEIZIG, CHARLES R. JR., Salem, Allentown, Pa., May 28.

E and R Installations

DAVIS, DANIEL G., St. Peter's, Allentown, Pa., June 11.

FARKAS, SANDOR, Hungarian, Leechburg, Pa., May 28.

FITZ, GEORGE S., First, Youngwood, Pa., June 11.

GORDON, ADELBERT M. JR., Mount Troy, Pittsburgh, Pa., May 28.

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HOSTO, ROBERT H., Peace, Alma, Kan., June 18.

HOTTENSTEIN, W. JOHN, Starview, R. D., Mount Wolf, Pa., June 11.

MARTIN, THEODORE W., St. Peter's, Van Wert, Ohio, May 5.

MILLER, RUSSELL F., co-pastor, St. John's, Collinsville, Ill., June 11.

RETTEW, EDWARD W. JR., associate pastor, St. Mark's, Reading, Pa., May 21.

STEGNER, IRVIN B., Immanuel, Belvue, Kan., June 4.

TODD, RALPH K., Christ, Jim Thorpe, Pa., June 18.

Received into E and R Membership

RETTEW, EDWARD W. JR., Reading, Pa., by Reading Synod, from the Methodist Church, April 25.

THE CHAPEL, Blue Springs, Mo., by Kansas City Synod, June 1.

ZENKE, MARION L., Norwood, Minn., by Northern Synod, from the United Church of Canada, May 25.

Newly Vacant E and R Pulpits

Kansas City Synod—St. John's, Alida, Kan.

Michigan-Indiana Synod — Three Oaks-Galien Charge, Mich.

Midwest Synod—Immanuel, Latimer, Iowa.

Northwest Ohio Synod—Zion, Delaware, Ohio.

South Illinois Synod—Eden, Edwardsville, Ill., (assistant pastor).

Susquehanna Synod—St. Luke's, Wilkes-Barre, Pa.

E and R Honorary Degrees

GREENE, SHIRLEY E., secretary for town and country church, Board of National Missions, Evangelical and Reformed Church, St. Louis, Mo., D.D., Chicago Theological Seminary, Chicago, Ill.

LEHMANN, TITUS, pastor, United Evangelical Church, Baltimore, Md., D.D., Steed College of Technology, Johnson City, Tennessee.

RASCHE, CARL C., administrator, Evangelical Deaconess Hospital, St. Louis, Mo., L.H.D., Elmhurst College, Elmhurst, Ill.

STOERKER, THEOPHIL, superintendent, Evangelical Emmaus Home for Epileptics and Feebleminded, St. Charles, Mo., L.H.D., Lindenwood College, St. Charles, Missouri.

CC Honorary Degrees

FISK, GEORGE W., minister, First, Rapid City, S. D., D.D., Yankton College, Yankton, S. D.

HAMILTON, FRANK ROOSEVELT, minister, Christian Temple, Norfolk, Va., D.D., Elon College, Elon College, N. C., May 29.

LIGHTBOURNE, JAMES H. JR., superintendent, Southeast Convention of Congregational Christian Churches, D.D., Elon College, Elon College, N. C., May 29.

MUELLER, WALTER A., minister, Plymouth, Oakland, Calif., D.D., Pacific School of Religion, Berkeley, Calif.

WAGGONER, J. GARLAND, minister, Storrs, Conn., D.D., Eureka College, Eureka, Illinois.

WEAVER, GALEN R., secretary for religion and race, CC Board of Home Missions, D.D., Rocky Mountain College, Billings, Montana.

WILCOX, KATIE, retired ABCFM missionary of Chester, Conn., L.H.D., Mount Holyoke College, South Hadley, Mass.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC *Arrivals from the Field*

During May and June:

In Boston: Mrs. Lawrence W. Henderson and four children from Bunjei, Angola, Portuguese West Africa.

Yuiko Nakajima of the Talas Nute Clinic, Talas, Turkey, after completing three years of nursing service there. She will participate in the summer camp program and in the regular fall schedule of the National Speakers Bureau before returning to her home in Kyoto, Japan.

In New Orleans: Mrs. Robert A. McGowan of Bunjei, Angola, Portuguese West Africa, with the five McGowan children.

Harriet M. Summerville of Bailundo, Angola, Portuguese West Africa, for furlough. Miss Summerville is engaged in youth leadership training and is in charge of the religious education program for the Bailundo area.

In New York: The Rev. and Mrs. Winfield Q. Swart of the Marathi Mission for furlough. Located in the large rural Vadala District in India, Mr. and Mrs. Swart tour among the many village churches and communities of the area, training men and women in lay leadership and stewardship. Mrs. Swart has also made a special effort to promote rural high-school education.

The Rev. E. Loleta Wood of the Marathi Mission for preretirement furlough. Engaged in religious and educational work in India since 1919, Miss Wood has served in Bombay, in Rahuri and since 1948 in Poona as a representative of the board and mission on the staff of the United Theological College of Western India as Professor of Old Testament.

In San Francisco: Luella M. Dunning of the Near East Mission and dean of the Girls' Division of Aleppo College in Aleppo, Syria, for preretirement furlough. After a career of teaching in the United States, Miss Dunning gave two periods of effective service in the Near East, mostly in Aleppo.

CC *Departures for the Field*

During May and June:

From Boston: The Rev. Thomas M. Okuma of the Angola Mission on a special assignment.

The Rev. and Mrs. William P. Woodard of Tokyo, Japan, returning from furlough. Mr. Woodard is director of research of the International Institute for the Study of Religions in Japan and has just been awarded the D.D. degree by his alma mater, Kalamazoo College, Kalamazoo, Mich. Mrs. Woodard teaches at the Tokyo University of Social Work.

From Los Angeles: Priscilla P. Richel of Grand Rapids, Mich., to teach at Doshisha University in Kyoto, Japan, for a two-year term as the Carleton College representative.

From New York: Paul A. and Frances Nethercut Rauth of Marshall, Mich., and their young son, under appointment by the Kodaikanal School Council, for a three-year term as teachers at the School for Missionary Children in Kodaikanal, South India, with the status of associate missionaries of the American Board.

CC *Birth*

May 30, 1961. To Mr. and Mrs. James A. Fiske of Sendai, Japan, a son, David Arthur, in Sendai.

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